

- " If a man kills or wounds his wife by *semundo*, he pays the same as for a stranger.
- " If a man wounds his wife by *joojoor*, slightly, he pays one *tial* or two dollars.
- " If a man wounds his wife by *joojoor*, with a weapon, and an apparent intention of killing her, he pays a fine of twenty dollars.
- " If the *talleo kooloo* (tie of relationship) is broken, the wife's family can no longer claim bangoon or fine: they revert to the proattees.
- " If a pambarab wounds his wife by *joojoor*, he pays five dollars and a goat.
- " If a pambarab's daughter, married by *joojoor*, is wounded by her husband, he pays five dollars and a goat.
- " For a wound occasioning the loss of an eye or limb, or imminent danger of death, half the bangoon is to be paid.
- " For a wound on the head, the *pampay*, or compensation is twenty dollars.
- " For other wounds, the *pampay* from twenty dollars upwards.
- " If a person is carried off and sold beyond the hills, the offender, if convicted, must pay the bangoon. If the person has been recovered previous to the trial, the offender pays half the bangoon.
- " If a man kills his brother, he pays to the proattees the *tippong boomee*.
- " If a wife kills her husband, she must suffer death.
- " If a wife by *semundo* wounds her husband, her relations must pay what they would receive, if he wounded her.

D E B T S A N D C R E D I T S.

Debts.

- " On the death of a person in debt (unless he die an outlaw, or married by *ambel ana*) his nearest relation becomes accountable to the creditors.

" Of

- " Of a person married by *ambel ana*, the family he married into, is answerable for debts contracted during the marriage: such as were previous to it, his relations must pay.
- " A father or head of a family has hitherto been in all cases liable for the debts of his sons, or younger relations under his care; but to prevent as much as possible his suffering by their extravagance, it is now resolved,
- " That if a young, unmarried man (*boojong*) borrows money, or purchases goods without the concurrence of his father, or of the head of his family, the parent shall not be answerable for the debt. Should the son use his father's name in borrowing, it shall be at the lender's risk, if the father disavows it.
- " If any person gives credit to the debtor of another (publicly known as such; *mengeering* or *ba-bla*) the latter creditor can neither disturb the debtor for the sum, nor oblige the former to pay it. He must either pay the first debt, (*memboolatag*, consolidate) or let his claim lie over till the debtor finds means to discharge it.
- " Interest of money has hitherto been three *fanams* per dollar per month, or one hundred and fifty per cent. per annum. It is now reduced to one *fanam*, or fifty per cent. per annum, and no person is to receive more, under penalty of fine according to the circumstances of the case.
- " No more than double the principal can in any case be recovered at law. A person lending money at interest, and letting it lie over beyond two years, loses the surplus.
- " No pepper planter to be taken *mengeering*, under penalty of forty dollars.
- " A planter in debt may engage in any work for hire that does not interfere with the care of his garden, but must on no account *mengeering*, even though his creditor offers to become answerable for the care of his garden.
- " If a debtor *mengeering* absconds from his master without leave of absence, he is liable to an increase of debt, at the rate of three *fanams* per.

per day. Females have been hitherto charged fix fanams, but are now put upon a footing the same as the men.

" If a debtor *mengceering*, without security, runs away, his debt is liable to be doubled, if he is absent above a week.

" If a man takes a person *mengceering*, without security for the debt, should the debtor die in that predicament, the creditor loses his money, having no claim on the relations for it.

" If a person takes up money, under promise of *mengceering* at a certain period, should he not perform his agreement, he must pay interest for the money, at one fanam per dollar per month.

" If a person, security for another, is obliged to pay the debt, he is entitled to demand double from the debtor : but this claim to be moderated according to circumstances.

" If a person sues for a debt which is denied, the *onus probandi* lies with the plaintiff. If he fails in proof, the defendant, on making oath to the justness of his denial, shall be acquitted.

" If a debtor taking care of a pepper garden, or one that gives half produce to his creditor (*ba-bla*), neglects it, the person in whose debt he is, must hire a man to do the necessary work ; and the hire so paid shall be added to the debt. Previous notice shall however be given to the debtor, that he may, if he pleases, avoid the payment of the hire, by doing the work himself.

" If a person's slave, or debtor *mengceering*, be carried off, and sold beyond the hills, the offender is liable to the bangoon, if a debtor, or to his price, if a slave. Should the person be recovered, the offender is liable to a fine of forty dollars, of which the person that recovers him has half, and the owner, or creditor, the remainder. If the offender be not secured, the reward shall be only five dollars to the person that brings the slave, and three dollars, the debtor, if on this side the hills ; if from beyond the hills, the reward is doubled.

" MARRIAGE

" MARRIAGE.

The modes of marriage prevailing hitherto, have been principally by *jojoor*, or *ambel ana*; the Malay *semundo* being little used. The ob-
 Laws regard-
 ing Marriage.
 The ob-
 ill consequences of the two former, from the debt or slavery
 entailed upon the man that married, and the endless lawsuits
 they gave rise to, have at length induced the chiefs to concur
 in their being, as far as possible, laid aside; adopting in lieu of them,
 the *semundo malayo*, or *maredecco*; which they now strongly recom-
 mend to their dependants, as free from the incumbrances of the other
 modes, and tending, by facilitating marriage, and the consequent in-
 crease of population, to promote the welfare of their country. Un-
 willing however to abolish arbitrarily a favorite custom of their an-
 cestors, marriage by *jojoor* is still permitted to take place, but under
 such restrictions as will, it is hoped, effectually counteract its hitherto
 pernicious consequences. Marriage by *ambel ana*, which rendered a
 husband his descendants the property of the family he married into,
 is now prohibited, and none permitted for the future, but by *semundo*,
 or *jojoor* subject to the following regulations.

The *jojoor* of a virgin (*gaddees*) has been hitherto one hundred and
 twenty dollars: the addat annexed to it, *toolis tangeel*, fifteen dollars;
gadenoun codo, six dollars, and *tallee koolo*, five dollars:

The *jojoor* of a widow, eighty dollars, without the addat; unless her
 portion by the former marriage went with her, in which case the
gaddees was paid in full.

It is now determined that on a man's giving his daughter in mar-
 riage by *jojoor*, for the future, there shall, in lieu of the above, be
 paid a sum not exceeding one hundred and fifty dollars, to be in-
 stead of *jojoor* and all addat whatever. That this sum shall, when
 the marriage takes place, be paid upon the spot; that if credit is
 given for the whole or any part, it shall not be recoverable by course
 of law; and as the sum includes the *tallee koolo*, or bond of relation-
 ship, the wife thereby becomes the absolute property of the husband.
 The marriage by *jojoor* being thus rendered equivalent to actual

sale

sale, and the difficulty enhanced by the necessity of paying the full price upon the spot, it is probable that the custom will in a great measure cease, and though not positively, be virtually abolished. Nor can a lawsuit follow from any future *joojoor*.

"The *addat*, or custom, of the *semundo malayo* or *maredecko*, to be paid by the husband to the wife's family upon the marriage taking place, is fixed at twenty dollars and a buffaloe, for such as can afford it; and at ten dollars and a goat, for the poorer class of people.

"Whatever may be acquired by either party during the subsistence of the marriage, becomes joint property, and they are jointly liable to debts incurred, if by mutual consent. Should either contract debts without the knowledge and consent of the other, the party that contracts, must alone bear them, in case of a divorce.

"If either party insists upon, or both agree in it, a divorce must follow. No other power can separate them. The effects, debts, and credits in all cases to be equally divided. If the man insists upon the divorce, he pays a *charro* of twenty dollars to the wife's family, if he obtained her a virgin; if a widow, ten dollars. If the woman insists on the divorce, no *charro* is to be paid. If both agree in it, the man pays half the *charro*.

"If a man married by *semundo* dies—Vide "Inheritance."

"If a man carries off a woman with her consent, and is willing either to pay her price at once by *joojoor*, or marry her by *semundo*, as the father or relations please, they cannot reclaim the woman, and the marriage takes place.

"If a man carries off a girl under age, (which is determined by her not having her ears bored, and teeth filed—*booloom betenday, bedabong*) though with her own consent, he pays, exclusive of the *addat joojoor*, or *semundo*, twenty dollars, if she be the daughter of a *pambarab*; and ten dollars for the daughter of any other, whether the marriage takes place or not.

"If

- "If a *reesow*, or person without property and character, carries off a woman (though with her own consent) and can neither pay the *joojoor*, nor *addat semundo*, the marriage shall not take place, but the man be fined five dollars and a goat for misdemeanor. If she be under age, his fine ten dollars and a goat.
- "If a man has but one daughter, whom to keep her near him, he wishes to give in marriage by *semundo*; should a man carry her off, he shall not be allowed to keep her by *joojoor*, though he offer the money upon the spot. If he refuses to marry her by *semundo*, no marriage takes place, and he incurs a fine to the father of ten dollars and a goat.
- "If a man carries off a woman under pretence of marriage, he must lodge her immediately with some reputable family. If he carries her elsewhere, for a single night, he incurs a fine of fifty dollars, payable to her parents or relations.
- "If a man carries off a virgin against her inclination (*me-oolce*) he incurs a fine of twenty dollars and a buffalo: if a widow, ten dollars and a goat, and the marriage does not take place. If he commits a rape, and the parents do not chuse to give her to him in marriage, he incurs a fine of twenty dollars.
- "The *addat seebaye*, or custom of giving one woman in exchange for another taken in marriage, being a modification of the *joojoor*, is still admitted of; but if the one be not deemed an equivalent for the other, the necessary compensation (as the *pangalappang*, for nonage) must be paid upon the spot, or it is not recoverable by course of law. If a virgin is carried off (*te-larree gaddees*) and another is given in exchange for her, by *addat seebaye*, twelve dollars must be paid with the latter, as *addat ka-sala*.
- "A man married by *ambel ana*, may redeem himself and family, on payment of the *joojoor* and *addat* of a virgin beforementioned.
- "The *charro* of a *joojoor* marriage is twenty five dollars. If the *joojoor* be not yet paid in full, and the man insists on a divorce, he receives

back what he has paid, less twenty five dollars. If the woman insists, no *charro* can be claimed by her relations. If the *tallee keaho* is *pootoos* (broken) the wife is the husband's property, and he may sell her if he pleases.

"If a man compels a female debtor of his to cohabit with him, her debt, if the fact be proved, is thereby discharged, if forty dollars and upwards: if under forty, the debt is cleared, and he pays the difference. If she accuses her master, falsely, of this offence, her debt is doubled. If he cohabits with her by her consent, her parents may compel him to marry her, either by *joojoor*, or *semundo*, as they please.

"If an unmarried woman proves with child, the man against whom the fact is proved, must marry her; and they pay to the proattees a joint fine of twenty dollars and a buffalo. This fine, if the parties agree to it, may be levied in the country by the neighbouring proattees (without bringing it before the regular court.)

"If a woman proves with child by a relation within the prohibited degrees, they pay to the proattees a joint fine of twice fifty dollars, and two buffaloes; (*hoocum duo auceop*).

"A marriage must not take place between relations, within the third degree, or *toongal naynay*. But there are exceptions for the descendants of females, who passing into other families become as strangers. Of two brothers, the children may not intermarry. A sister's son may marry a brother's daughter; but a brother's son may not marry a sister's daughter.

"If relations within the prohibited degrees intermarry, they incur a fine of twice fifty dollars and two buffaloes, and the marriage is not valid.

"On the death of a man married by *joojoor* or purchase, any of his brothers, the eldest in preference, if he pleases, may succeed to his bed. If no brother chuses it, they may give the woman in marriage to any relation on the father's side, without *addat*; the person who marries her replacing the deceased (*mangaballoo*). If no relation takes

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her, and she is given in marriage to a stranger, he may be either adopted into the family, to replace the deceased, without *addat*, or he may pay her *joojoor*, or take her by *femundo*, as her relations please.

" If a person lies with a man's wife, by force, he is deserving of death, but may redeem his head by payment of the *bangoon*, eighty dollars, to be divided between the husband and proatteens.

" If a man surprizes his wife in the act of adultery, he may put both man and woman to death upon the spot, without being liable to any bangoon. If he kills the man and spares his wife, he must redeem her life, by payment of fifty dollars to the proatteens. If the husband spares the offender, or has only information of the fact from other persons, he may not afterwards kill him, but has his remedy at law, the fine for adultery being fifty dollars, to be divided between the husband and the proatteens. If he divorces his wife on this ~~account~~, he pays no *charro*.

" If a younger sister be first married; the husband pays six dollars, *ad-dat pelalloo*, for passing over the elder.

" G A M I N G.

" All gaming, except cock-fighting at stated periods, is absolutely prohibited. The fine for each offence is fifty dollars. The person in whose house it is carried on, if with his knowledge, is equally liable to the fine, with the gamesters. A proatteen knowing of gaming in his doosoon, and concealing it, incurs a fine of twenty dollars. One half of the fines go to the informer; the other to the Company, to be distributed among the industrious planters, at the yearly payment of the customs. Law respecting gaming.

" O P I U M F A R M.

" The fine for retailing of opium by any other than the farmer, is fifty dollars for each offence: one half to the farmer, and the other to the informer. Opium.

Executive
power.

" The executive power for enforcing obedience to these laws and customs, and for preserving the peace of the country, is, with the concurrence of the pangeran and proatteens, vested in the Company's Resident.

" Done at Laye, in the month Rabioel-Achir, in the year of Hegira 1193, answering to April 1776.

JOHN MARSDEN, Resident.

Remarks on, and elucidation of the various laws and customs—Modes of Pleading—Nature of Evidence—Oaths—Inheritance—Outlawry—Theft—Murder, and compensation for it—Account of a Feud—Debts—Slavery.

THE foregoing system of the *addat*, or customs of the country, being gested for the use of the natives, or of persons well acquainted with their manners in general, and being designed, not for an illustration of the customs, but simply as a standard of right, the fewest and simplest terms possible have been made use of, and many parts must necessarily be obscure to the bulk of readers. I shall therefore revert to those particulars that may require explanation, and endeavor to throw a light upon the spirit and operation of such of their laws especially, as seem most to clash with our ideas of distributive justice. This comment is the more requisite, as it appears that some of their regulations, which are judged to be inconsistent with the prosperity of the people, were altered and amended, through the more enlightened reason of the gentlemen who acted as the representative of the English company. I must endeavor to recall the idea of the original institutions.

Remarks on the foregoing laws.

The plaintiff and defendant usually plead their own cause, but if circumstances render them unequal to it, they are allowed to *pinjam leet* (borrow a mouth). Their advocate may be a proatteen, or any other person indifferently; nor is there any stated compensation for assistance, though, if the cause be gained, a gratuity is generally given, and too apt to be rapaciously exacted by the proattees from their clients, when their conduct is not attentively watched. The proatteen also who is security for the damages, receives privately some consideration, but none is openly allowed of.

Mode of pleading.

Evidence is used among these people in a manner very different from the forms of our courts of justice. They never admit it on both sides of the

Evidence.

the

the question; nor does the witness first make a general oath to speak the truth, and nothing but the truth. When a fact is to be established, either on the part of the plaintiff, or of the defendant, he is asked if he can produce any evidence to the truth of what he asserts. On answering in the affirmative, he is directed to mention the person. This witness must not be a relation, a party concerned, nor even belong to the same doofoon. He must be a responsible man, having a family and a determinate place of residence. Thus qualified, his evidence may be admitted. The fact to be proved is mentioned to him before he is sworn. If he confirms the assertion, it remains for him and the party concerned, to make oath to the truth of it; and thus the fact is established. They have a settled rule in respect to the party that is to produce evidence. For instance; A. sues B. for a debt: B. denies the debt: A. is now to bring evidence to the debt, or on failure thereof, it remains with B. to clear himself of the debt, by swearing himself not indebted. Had P. acknowledged that such a debt had formerly subsisted, but was since paid, it would be incumbent on B. to prove the payment by evidence, or on failure it would rest with A. to confirm the debt's being still due, by his oath. This is an invariable mode, observed in all cases of property.

Oaths.

As their manner of giving evidence differs from ours, so also does the nature of an oath among them differ from our idea of it. In many cases it is requisite that they should swear to what it is not possible in the nature of things, they should know to be true. A. sues B. for a debt due from the father or grandfather of B. to the father or grandfather of A. The original parties are dead, and no witness of the transaction survives. How is the matter to be decided? It remains with B. to make oath, that his father or grandfather never was indebted to those of A.; or that if he was indebted, the debt had been paid. This, among us, would be esteemed a very strange method of deciding causes; but among these people, something of the kind is absolutely necessary. As they have no sort of written accounts, nor any thing like records or registers among them, it would be utterly impossible for the plaintiff to establish the debt, by a positive proof, in a multitude of cases; and was the suit

to be decided at once, as with us, for want of such proof, numbers of innocent persons would lose the debts really due to them, through the misrepres. of the persons indebted, who would scarce ever fail to deny a debt. On the side of the defendant again; if he was not permitted to clear himself of the debt by oath, but that it rested with the plaintiff only, to establish the fact by his single oath, there would be a set of unprincipled fellows daily swearing debts against persons who never were indebted to any of their generation. In such suits, and there are many of them, it requires no small discernment to discover, by the attendant circumstances, where the truth lies; but this may be done, in most instances, by a person who is used to their manners, and has a personal knowledge of the parties concerned. But what they mean by their oath in these cases, where it is impossible they should be acquainted with the facts they design to prove, is no more than this; that they are convinced of the truth of the matter, as to be willing to subject themselves to the *pajoo soompab* (destructive consequences of perjury) if what they assert is believed by them to be false. The form of words used is nearly as follows. "If what I now declare, namely" (here the fact is repeated) "is truly and really so, may I be freed and clear from my oath: if what I assert is wittingly false, may my oath be the cause of my destruction." But it may be easily supposed, that where the punishment for a false oath rests altogether with the invisible powers, where no direct injury, no corporal punishment is annexed to the perjury, there cannot be wanting many, who would *maccan soompab* (swallow on oath), and willingly incur the *pajoo*, in order to acquire a little of their neighbor's estate.

Although an oath, as being an appeal to the superior powers, is supposed to come within their cognizance alone, and that it is contrary to the principles and customs of these people, to punish by human means, a person, even if it were clearly detected; yet so far prevalent is the opinion of their interposition in human affairs, that it is very seldom any man of substance, or who has a family that he fears may suffer by it, will venture

to forswear himself: nor are there wanting apparent examples to confirm them in this notion. Any accident that happens to a man, who has been known to take a false oath, or to his children or grand children, is carefully recorded in memory, and attributed to this sole cause. *Dupatty Goonong Ceylong* and his family, have afforded an instance that is often quoted among the *Rejangs*, and has evidently had great weight. It was notorious, that he had about the year 1770, taken in the most solemn manner, a false oath. He had at that time five sons grown up to manhood. One of them, soon after, in a scuffle with some *buggesses* (country soldiers) was wounded, and died. The *Dupatty*, the next year, lost his life in the issue of a disturbance he had raised in the district. Two of the sons died afterwards, within a week of each other. *Mas Caddab*, the fourth, is blind; and *Treman*, the fifth, lame. All this is attributed to, and firmly believed to be the consequence of the father's perjury.

Collateral
Oaths.

In administering an oath, if the matter litigated respects the property of the grandfather, all the collateral branches of the family descended from him, are understood to be included in its operation: if the father's effects only are concerned, or the transaction happened in his life time, his descendants are included: if the affair regards only the present parties, and originated with them, they and their immediate descendants only, are comprehended in the consequences of the oath. These oaths they accordingly call *foompah seping addo naynay*, or *seping addo bapa*; and if any single one of these descendants refuses to join in the oath, it vitiates the whole; that is, it has the same effect, as if the party himself refused to swear; a case that not unfrequently occurs. It may be observed that the spirit of this custom tends to the requiring a weight of evidence, and an increase of the importance of the oath, in proportion as the distance of time renders the fact to be established less capable of proof in the ordinary way.

Sometimes the difficulty of the case alone, will induce the court to insist on administering the oath to the relations of the parties, although they are nowise concerned in the transaction. I recollect an instance where

where three people were prosecuted for a theft. There was no positive proof against them, yet the circumstances were so strong, that it appeared proper to put them to the test of one of these collateral oaths. They were all willing, and two of them swore. When it came to the turn of the third, he could not persuade his relations to join with him, and he was accordingly brought in for the whole amount of the goods stolen, and penalties annexed.

These customs bear a strong resemblance to the rules of proof established among our ancestors the Anglo Saxons, who were likewise obliged, in the case of oaths taken for the purpose of exculpation, to produce a certain number of compurgators; but as these might be any indifferent persons, who would take upon them to bear testimony to the truth of what their neighbour swore, from an opinion of his veracity, there seems to be more refinement, and more knowledge of human nature in the Sumatran practice. The idea of devoting to destruction, by a wilful perjury, not himself only, but all, even the remotest branches of a family which constitutes his greatest pride, and of which the deceased heads are regarded with the veneration that was paid to the *dilares* of the antients, has doubtless restrained many a man from taking a false oath, who, without much compunction, would suffer thirty or an hundred compurgators of the former description, to take their chance of that fate. Their strongest prejudices are here converted to the most beneficial purposes.

The place of greatest solemnity for administering an oath, is the *crannist* or burying ground of their ancestors, and several superstitious ceremonies are observed on the occasion. The people near the sea coast in general, by long intercourse with the Malays, have an idea of the *Koraan* (Al-coran), and usually employ this in swearing, which the priests do not *allow* to make them pay for; but the inland people keep, laid up in their houses, certain old reliques, called in Rejang, *pesakko*, and in Passum-mah, *saalean*, which they produce when an oath is to be taken. The person who has lost his cause, and with whom it commonly lies to bind

Ceremony of
taking an oath.

his adversary by an oath, often desires two or three days time, to get ready his swearing apparatus (*foompatan*). Some of these are looked upon as more sacred, and of greater efficacy than others. They consist of an old rusty *creese*, a broken gun barrel, or any ancient trumpery, which chance or caprice has annexed an idea of extraordinary virtue. These they generally dip in water, which the person who swears, dips off, after having pronounced the form of words before mentioned. The *pangeran* of *Soogey-lamo* has by him certain copper bullets, which had been steeped in water, drunk by the *Soongey-eram* chiefs, when they bound themselves never to molest his districts: which they have not done since, as often as they could venture it with safety, from the relaxation of our government. But these were political oaths. The ordinary *foompatan* is a *creese*, and on the blade of this, they sometimes drop lime juice, which occasions a stain on the lips of the person performing the ceremony; a circumstance that may not improbably be supposed to make an impression on a weak and guilty mind. Such would be that the external stain conveyed to the beholders, an image of the internal guilt. At *Manna* the *foompatan* most respected is a gun barrel. When produced to be sworn on, it is carried to the spot in state, under an umbrella, and wrapt in silk. This parade has an advantageous effect in influencing the mind of the party, with an high idea of the importance and solemnity of the business. In England, the familiarity of the subject, and the summary method of administering oaths, are well known to diminish from their weight, and to render them too often nugatory. They sometimes swear by the earth, laying their hands upon it, wishing that it may never produce aught for their nourishment, if they speak falsely. In all these ceremonies, they burn on the spot a little benjamin; "*Et acerra thuris plena, positusque carbo in cespite vivo.*"

It is a striking circumstance, that practices which boast so little of reason in their foundation; which are in fact so whimsical and chimerical

* The form of taking an oath among the people of *Madagascar*, very nearly resembles the ceremonies used by the Sumatrans. There is a strong similarity in the articles they swear on, and in the circumstance of their drinking the consecrated water.

should yet be common to nations, the most remote in situation, climate, language, complexion, character, and every thing that can distinguish one race of people from another. Formed of like materials, and furnished with like original sentiments, the uncivilized tribes of Europe and of India, trembled from the same apprehensions, excited by similar ideas, at a time when they were ignorant, or even denied the possibility of each others existence. Mutual wrong, and animosity, attended with disputes and accusations, are not by nature confined to either description of people. Each, in doubtful litigations, might seek to prove their innocence, by braving, on the justice of their cause, those objects which inspired amongst their countrymen, the greatest terror. The Sumatran, impressed with an idea of invincible powers, but not of his own immortality, regards with awe the supposed instruments of their agency, and swears on *creeses*, bullets and gun barrels; weapons of personal destruction. The German Christian of the seventh century, more indifferent to the perils of this life, but not less superstitious, swore on bits of rotten wood, and rusty nails, which he was taught to revere, as possessing efficacy to secure him from eternal perdition.

When a man dies, his effects, in common course, descend to his male Inheritances. children in equal shares; but if one among them is remarkable for his abilities above the rest, though not the eldest, he usually obtains the largest proportion, and becomes the head of the *raongooan* or house; the others voluntarily yielding him the superiority. A *pangeran* of *Manna* left several children: none of them succeeded to the title, but a name of distinction was given to one of the younger, who was looked upon as chief of the family, after the father's decease. Upon asking the eldest, how it happened that the name of distinction passed over him, and was conferred on his younger brother, he answered with great naïveté, "because I am accounted weak and silly." If no male children are left, and a daughter only remains, they contrive to get her married by the mode of *ambel ana*, and thus the *raongooan* of the father continues. An equal distribution of property among children is more natural, and conformable to justice, than vesting the whole in the eldest son, as prevails

throughout most part of Europe; but where wealth consists in landed estate, the latter mode, beside favoring the pride of family, is attended with fewest inconveniences. The property of the Sumatrans being personal merely, this reason does not operate with them. Land is so abundant in proportion to the population, that they scarcely consider it as the subject of right, any more than the elements of air and water; excepting so far as in speculation the prince lays claim to the whole. The ground, however, on which a man plants or builds, with the consent of his neighbours, becomes a species of nominal property, and is transferable; but as it costs him nothing, beside his labor, it is only the produce which is esteemed of value, and the compensation he receives is for this. A temporary usufruct is accordingly all that they attend to, and price, in case of sale, is generally ascertained by the coconut, date, and other fruit trees, that have been planted on it; the buildings for the most part but little durable. Whilst any of those subjects or descendants of the planter may claim the ground, though it has been years abandoned. If they are cut down he may recover damages, they have disappeared in the course of nature, the land reverts to public.

They have a custom of keeping by them a sum of money, as a resource against extremity of distress, and which common exigencies do not call forth. This is a refined antidote against despair, because, whilst it remains possible to avoid encroaching on that treasure, their affairs are not at the worst, and the idea of the little hoard serves to buoy up their spirits, and encourage them to struggle with wretchedness. It usually therefore continues inviolate, and descends to the heir, or is lost to him by the sudden exit of the parent. From their apprehension of dishonesty, and insecurity of their houses, their money is for the most part concealed in the ground, the cavity of an old beam, or other secret place; and a man, on his death bed, has commonly some important discovery of this nature to make to his assembled relations.

The practice of outlawing (*leppay je sooray*) an individual of a family by the head of it, has its foundation in the custom which obliges all the branches to be responsible for the debts contracted by any one of the kindred. When an extravagant and unprincipled spendthrift is running a career that appears likely to involve his family in ruinous consequences, they have the right of dissolving the connexion, and clearing themselves of further responsibility, by this public act, which, as the writ expresses it, sends forth the out cast, as a deer into the woods, no longer to be considered as enjoying the privileges of society. This character is what the *sew*, though it is sometimes applied to persons not absolutely destitute of debauched and irregular manners.

Outlawry.

In Saxon law we find a strong resemblance to this custom; the murderer being exempt from the feud, if they abandoned the state. They bound themselves in this case neither to continue the feud, or to furnish him with meat or other necessaries. This resembles the Sumatran outlawry, in which it is always particularly (beside what relates to common debts) that if the outlaw kills any person, the relations shall not pay the compensation, nor claim it if he is killed. But the writ must have been issued before the event, and they cannot free themselves by a subsequent process, as it would seem the Saxons might. If an outlaw commits murder, the friends of the deceased may take personal revenge on him, and are not liable to be called to an account for it; but if such be killed, otherwise than in satisfaction for murder, although his family have no claim, the prince of the country is entitled to a certain compensation, all outlaws being nominally his property, like other wild animals.

In cases of theft, the swearing a robbery against a person suspected is of little use, and justly, for were it otherwise, nothing would be more common than the prosecution of innocent persons. The proper proofs are, the seizure of the person in the fact, before witnesses, or discovery of goods stolen, in possession of one who can give no satisfactory account of the same. As it frequently happens that a man finds part of the stolen goods only

Proof in cases of Theft.

only of what he had lost, it remains with him, when the robbery is proved, to ascertain the whole amount, by oath, which in that point is held sufficient.

Compensation
for Murder.

It seems strange to those who are accustomed to the severity of penal laws, which in most instances inflict punishment exceeding by many degrees the offence, how a society can exist, in which the greatest of all crimes is, agreeably to established custom, expiated by the payment of a certain sum of money; a sum not proportioned to the rank and ability of the murderer, nor to the premeditation, or other aggravating circumstances of the fact, but regulated only by the quality of the person murdered. The practice had doubtless its source in the imbecility of government, which being unable to enforce the law of retaliation, the most obvious rule of punishment, had recourse to a milder scheme of retribution, as being preferable to absolute indemnity. The latter it was competent to carry into execution, because the guilty persons readily submit to a penalty, which effectually relieves them from the burthen of anxiety for the consequences of their action. Instances occur in the history of all states, particularly those which suffer from internal weakness, of iniquities going unpunished, owing to the rigor of the pains denounced against them by the law, which defeats its own purpose. The original mode of avenging a murder, was probably by the arm of the person nearest in consanguinity, or friendship, to the deceased; but this was evidently destructive of the public tranquillity, because that the wrong became progressive, each act of satisfaction, or justice as it was called, being the source of a new revenge, till the feud became general in the community; and some method would naturally be suggested to put a stop to such confusion. The most direct step is to vest in the magistrate or the law, the rights of the injured party, and to arm them with a vindictive power; which principle, the policy of more civilized societies has refined to that of making examples *in terrorem*, with a view of preventing future, not of revenging past crimes. But this requires a firmness of authority to which the Sumatran governments are strangers. They are without coercive power, and the submission of the people, is

little

little other than voluntary; especially of the men of influence, who are held in subjection rather by the sense of general utility, planted in the breast of mankind; attachment to their family and connexions; and veneration for the spot in which their ancestors were interred, than by the apprehension of any superior authority. These considerations, however, they would readily forego, renounce their fealty, and quit their country, if in any case they were in danger of paying with life, the forfeit of their crimes: to lesser punishments those ties induce them to submit; and to strengthen this hold, their customs wisely enjoin, that every the remotest branch of the family, shall be responsible for the payment of their judgment, and other debts; and in cases of murder, the *bangoon*, or compensation, may be levied on the inhabitants of the village the culprit belonged to, if it happen that neither he, nor any of his relations can be found.

The equality of punishment, which allows to the rich man the faculty of committing, with small inconvenience, crimes that bring utter destruction on the poor man, and his family, and which is in fact the greatest inequality, originates certainly from the interested design of those through whose influence the regulation came to be adopted. Its view was to establish a subordination of persons. In Europe, the absolute distinction between rich and poor, though too sensibly felt, is not insisted upon in speculation, but rather denied or explained away in general reasoning. Among the Sumatrans it is coolly acknowledged, and a man without property, family, or connexions, never, in the partiality of self love, considers his own life as being of equal value with that of a man of substance. A maxim, though not the practice, of their law, says, "that he who is able to pay the *bangoon* for murder, must satisfy the relations of the deceased; he who is unable, must suffer death." But the avarice of the relations prefers selling the body of the delinquent for what his slavery will fetch them, to the satisfaction of seeing the murder revenged by the public execution of a culprit of that mean description. Capital punishments are therefore almost totally out of use among them; and it is only *par la loi du plus fort*, that the Europeans take

take the liberty of hanging a notorious criminal, now and then; whom, however, their own chiefs always condemn, and formally sent

Corporal punishment.

Corporal punishment of any kind, is rare. The chain, and stocks, made of the *perang* tree, are adopted from us; "*passong*," now commonly used to denote the latter, originally, and being still frequently applied to confinement in ge kind of cage made use of in the country, is probably their o tion. "How do you secure a prisoner, (a man was asked) with ploying a chain or our stocks?" "We pen him up, said would a bear." The cage is made of bamboos laid horizontal square, piled alternately, secured by timbers at the corners, and covered in at top. To lead a runaway, they fasten a ratt his neck, and pass it through a bamboo somewhat longer than which are made fast to it at their full extent. If the offender i perate character, they bind him hands and feet, and sling him. When they would convey a person, from accident or otherwi to walk, they make a palanquin by splitting a large bamboo nea dle of its length, where they contrive to keep it open, so that forms a bed; the ends being preserved whole, to rest upon th ders.

The custom of exacting the *bangoon* for murder, seems only with a view of making a compensation to the injured family of punishing the offender. The word signifies "awaking" or up," and the deceased is supposed to be replaced, or raised ag family, in the payment of a sum proportioned to his rank, or to his or her personal value. The price of a female slave is more than that of a male, and therefore, I heard a chief say, is oon of a woman more than that of a man. It is upon this that their laws take no cognizance of the distinction between murder, and what we term manslaughter. The loss is the family, and therefore the compensations are alike. A *dupatt* in an ill hour, stepped unwarily across the mouth of a cannon, at

it was firing for a salute, and was killed by the explosion; upon which his relations immediately sued the serjeant of the country guard, who applied the match, for the recovery of the bangoon; but they were cast, and upon these grounds; that the dupatty was instrumental in his own death; and that the Company's servants being amenable to other laws for their crimes, were not, by established custom, subject to the bangoon, or other penalties inflicted by the native chiefs, for accidents resulting from the execution of their duty. The *tippong boomee*, expiation, or purification of the earth from the stain it has received, was however gratuitously paid. No plea was set up, that the action was unpremeditated, and the event chance medley.

The amount of the *bangoon*, in the countries southward of *Rejang*, is fixt at eighty eight dollars and eight fanams; and the *tippong boomee*, called there *bassing loora*, is twenty eight dollars; beside finding a buffalo and rice. There is also the *palantan* or *beeo*, of fourteen dollars, paid both by the prosecutor and prosecuted, where there have been killed or wounded on both sides; but if a man kills another who makes no resistance, the whole *palantan*, or twenty-eight dollars, is paid by the murderer.

The introduction of this custom is beyond the extent of Sumatran tradition, and has no connexion with, or dependance on Mahometanism, being established amongst the most inland people from time immemorial. In early ages it was by no means confined to that part of the world. The *bangoon* is perfectly the same as the compensation for murder in the rude institutions of our Saxon ancestors, and other northern nations. It is the *eric* of Ireland, and the *apeinen* of the Greeks. In the compartments of the shield of Achilles, Homer describes the adjudgment of a fine for homicide. It would seem then to be a natural step in the advances from anarchy to settled government, and that it can only take place in such societies as have already a strong idea of the value of personal property; who esteem its possession of the next importance to that of life, and place

it in competition with the strongest passion that seizes the soul.

The compensation is so regularly established among the Su that any other satisfaction is seldom demanded. In the first sentiment, retaliation is sometimes attempted, but the spirit soon abates, and application is usually made, upon the immediate disclosure of the fact, to the chiefs of the country, for the exertion of their influence to oblige the criminal to pay the bangoon. His death is then not of, unless he is unable, and his family unwilling, to raise the estimate. Instances, it is true, occur, in which the prosecutor knows European law in such case, will, from motives of revenge, urge the Resident the propriety of executing the offender, rather than the bangoon; but if the latter is ready to pay it, it is contrary to the laws to proceed further. The degree of satisfaction that attends payment of the bangoon, is generally considered as absolute to the parties concerned: they receive it as full compensation, and pretend to have no further claim upon the murderer and his family. Slight provocations have been sometimes known to renew the feud, and there are wanting instances of a son's revenging his father's murder, and withdrawing the bangoon. When, in an affray, there happen to be several persons killed on both sides, the business of justice is only to settle reciprocal losses, in the form of an account current, and order the balance to be discharged, if the numbers be unequal. The following relation of the circumstances of one of these bloody feuds, which happened whilst I was on the island; but which become every year more rare, where the influence of our government extends.

Account of a
feud.

Raddeen Seeban was the head of a tribe in the district of *Mat*, in which *Pangeran Rajab Calippah* was the Calippah or official. Though by the customs of the country he had no right of sovereignty over him. The *Pangeran's* not allowing him an adequate share of land and other advantages annexed to his rank, was the foundation of the long and ill will between them, which an event that happened

years since, raised to the highest pitch of family feud. *Lessoot*, a younger brother of the *Pangeran*, had a wife who was very handsome, and whom *Raddeen Seeban* had endeavored to procure, whilst a virgin, for his younger brother, who was in love with her: but the *pangeran* had contrived to circumvent him, and obtained the girl for *Lessoot*. However, it seems the lady herself had conceived a violent liking for the brother of *Raddeen Seeban*, who found means to enjoy her after she was married, or was violently suspected so to have done. The consequence was, that *Lessoot* killed him, to revenge the dishonor of his bed. Upon this the families were presently up in arms, but the English Resident interfering, preserved the peace of the country, and settled the affair agreeably to the customs of the place, by bangoon and fine. But this did not prove sufficient to extinguish the fury which raged in the hearts of *Raddeen Seeban*'s family, whose relation was murdered. It only served to delay their revenge until a proper opportunity offered of gratifying it. The people of the country being called together on a particular occasion, the two inimical families were assembled, at the same time, in *Manna bazar*. Two younger brothers (they had been five in all) of *Raddeen Seeban*, going to the cockpit, saw *Raja Moodo* the next brother of the *pangeran*, and *Lessoot* his younger brother, in the open part of a house which they passed. They quickly returned, drew their creeses, and attacked the *pangeran*'s brothers, calling to them, "if they were men, to defend themselves." The challenge was instantly accepted. *Lessoot*, the unfortunate husband, fell; but the aggressors were both killed by *Raja Moodo*, who was himself much wounded. The affair was almost over before the scuffle was perceived. The bodies were lying on the ground, and *Raja Moodo* was supporting himself against a tree which stood near the spot, when *Raddeen Seeban*, who was in a house on the opposite side of the bazar at the time the affray happened, being made acquainted with the circumstances, came over the way, with his lance in his hand. He passed on the contrary side of the tree, and did not see *Raja Moodo*, but began to stab with his weapon the dead body of *Lessoot*, in excess of rage, on seeing the bloody remains of his two brothers. Just then, *Raja Moodo*, who was half dead, but had his creese in his hand, still unseen by *Raddeen Seeban*, crawled a step or two, and

thrust the creese into his side, saying "*Mattee caow*"—"die." *Raldeen Seeban* spoke not a word, but put his hand on the wound, and walked across to the house from whence he came, at the door of which he dropped down, and expired. Such was the catastrophe. *Raldeen* survived his wounds, but being much deformed by them, lived a melancholy example of the effects of these barbarous feuds.

Law respecting debts.

The law which renders all the members of a family reciprocal bound for the security of each others debts, forms a strong check among them, and occasions the elder branches to be particularly careful of the conduct of those, for whose imprudence they must answerable.

When a debtor is unable to pay what he owes, and has no friends capable of doing it for him; or when the children of a person do not find property enough to discharge the debts of their father, they are forced to the state which is called *mengeering*: that is, they become a species of bondslaves to the creditor, who allows them food and cloathing, but does not appropriate the produce of their labor to the diminution of their debt. Their condition is better than that of slavery, in this, that the creditor cannot strike them, and they can buy their masters, by prevailing on another person to pay their debt, except of their labor on the same terms. Of course they may lose their liberty, if they can by any means procure a sum equal to the debt; whereas a slave, though possessing ever so large property, has no right of purchasing his liberty. If however, the creditor shall remit formally the amount of his debt, from a person *mengeering*, several times, allowing a certain number of days between each remission, and the latter is not able to persuade any one to redeem him, he becomes by the custom of the country, a pure slave; upon the creditor's giving notice to the chief, of the transaction. This is the resource against the laziness or untoward behavior of his debtor, who must, in the state of *mengeering*, be only a burthen to him. If the children of a deceased debtor are too young to be of service, the charge of them

is added to the debt. This opens a door for many iniquitous practices, and it is in the rigorous, and frequently unjust exertion of these rights, which a creditor has over his debtor, that the chiefs are enabled to oppress the lower class of people, and which the English regard as necessary to be most watchful to restrain them from

a man of one district or country, has a debt owing to him by an inhabitant of a neighbouring country, which he cannot recover by the payment of, an usual resource is to seize on one or more of his children, and carry them off; which they call *andac*. The daughter of a *Lupatty* was carried off in this manner by the *Laboon* people. Being long for some time from her father, she sent him cuttings of her hair and nails, by which she intimated a resolution of destroying herself, and was released.

The right of slavery is established in Sumatra, as it is throughout the East; it has been all over the world; yet but few instances occur of any people actually having slaves, though they are common among the Malay, or sea port towns. Their domestics and laborers are in dependent relations, or the *orang menceering* above described, emphatically styled debtors.* The simple manners of the Malays require that their servants should live, in a great measure, on an equality with the rest of the family, which is inconsistent with the authority necessary to be maintained over slaves, who have no other restraint but that of personal fear,† and know that their

Slavery

Malay terms, *orang berotang*, and *orang menceering*, can only be rendered by the English words, though they apply to persons in very different circumstances: the epithets of *solvent*, and *debtor*, would give some idea of the distinction.

I mean to assert, that all men in the condition of slaves are devoid of principle: I have found the contrary, and found in them affection and strict honesty; but that there does not exist in their situation, as slaves, any principle of moral rectitude; whereas every other condition has annexed to it, ideas of duty and mutual obligation, arising from a sense of justice. That sublime species of morality derived from the injunctions of religion, it is equally their fate to be likewise strangers to; because slavery is found inconsistent with the gospel, not merely as inculcating philanthropy, but inspiring a principle of equality and

civil

civil condition cannot be altered for the worse. There is this advantage also, that when a debtor absconds, they have recourse to his relations for the amount of his debt, who, if unable to pay it, must *menageer* in his room; whereas, when a slave makes his escape, the law can give no redress, and his value is lost to the owner. These people, moreover, are from habit, backward to strike, and the state of slavery unhappily requires the frequent infliction of punishment in that mode. A slave cannot possess, independently, any property; yet it rarely happens that a master is found mean and sordid enough, to despoil them of the fruits of their industry; and their liberty is generally granted them, when in a condition to purchase it, though they cannot demand it of right. It is nothing uncommon for those belonging to the Europeans, to possess slaves of their own, and to acquire considerable substance. Their condition is here, for the most part, less unhappy than that of persons in other situations of life. I am far from wishing to diminish the horror that should ever accompany the general idea of this state, which I am convinced is not necessary among mankind; but I cannot help remarking, as an extraordinary fact, that if there is one class of people eminently happy above all others upon earth, it is the body of *Caffres*, or negro slaves belonging to the India Company at *Bencaoien*. They are well clothed and fed, and supplied with a proper allowance of liquor; their work is by no means severe; the persons appointed as their immediate overseers, are chosen, for their merit, from amongst themselves; they have no occasion of care or anxiety for the past or future, and are naturally of a lively and open temper. The contemplation of the effects which such advantages produce, must afford the highest gratification to a benevolent mind. They are seen perpetually laughing or singing, and since the period they were first carried thither, from different parts of *Africa* and *Madagascar*, to the present hour, not so much as the rumor of disturbance or discontent has ever been known to proceed from them. They hold the natives of the island in contempt, have a degree of antipathy towards them, and enjoy any mischief they can do them; and these in their turn regard the *Caffres* as devils half humanized.

The

practice said to prevail elsewhere, of men selling themselves for is repugnant to the ideas of the Sumatrans, as it seems to reason. absurdity to barter any thing valuable, much more civil existence, from which, by the very act of receiving, becomes again the property of the buyer. Yet, if a man runs in debt, without a prospect of repaying, he does virtually the same thing, and this, in cases of distress, is not uncommon; in order to relieve perhaps a beloved wife, or favorite child, from similar bondage. A man has even been known to apply in consequence to a friend, to sell him to a third person, concealing from the latter the nature of the transaction, till the money was appropriated.

Wretched stragglers are often picked up in the country, by lawless men in power, and sold beyond the hills. These have sometimes procured their liberty again, and prosecuting their kidnappers, have recovered damages. In the district of *Allas*, a custom prevails, by which, if a man has been sold to the hill people, however unfairly, he is forbidden on his return, from associating with his countrymen, as their chiefs he brings with him a sum of money, and pays a fine for his dishonourment, to his *calippab* or chief. This regulation has taken root in an idea of contamination, among the people, and from art and dissimulation among the chiefs.

Modes of Marriage, and customs relative thereto—Festivals—Polygamy.

Motives for influencing the people to alter some of their marriage customs.

BY much the greater number of the legal disputes, among these people, have their source in the intricacy attending their marriage contracts. In most uncivilized countries these matters are very simple, the dictates of nature being obeyed, or the calls of appetite satisfied, with little ceremony, or form of convention; but with the Sumatrans, the difficulties both precedent and subsequent, are increased to a degree unknown even in the most refined states. To remedy these inconveniences, which might be supposed to deter men from engaging in marriage, was the view of the Resident of *Laye*, beforementioned, who prevailed upon them to simplify their engagements, as the means of preventing litigation between families, and of increasing the population of the country. How far his liberal views will be answered, by having thus influenced the people to change their customs; whether they will not soon relapse into the ancient track; and whether, in fact, the cause that he supposes, did actually contribute to retard population, I shall not pretend to determine; but as the last is a point on which a difference of opinion prevails, I shall take the liberty of quoting here, the sentiments of another servant of the Company, who possesses an understanding highly enlightened.*

Reasons against this alteration.

“ This part of the island is in a low state of population, but it is an error to ascribe this to the mode of obtaining wives by purchase. The circumstance of children constituting part of the property of the parents, proves a most powerful incentive to matrimony, and there is not perhaps any country on the face of the earth, where marriage is more general than here, instances of persons of either sex passing their lives in a state of celibacy, being extremely rare. The necessity of purchasing does

* Mr John Crisp.

not prove such an obstacle to matrimony as is supposed. Was it indeed true that every man was obliged to remain single, till he had accumulated, from the produce of his pepper garden, a sum adequate to the purchase of a wife, married pairs would truly be scarce. But the people have other resources; there are few families who are not in possession of some small substance; they breed goats and buffaloes, and in general keep in reserve some small sum for particular purposes. The purchase money of the daughters serves also to provide wives for the sons. Certain it is, that the fathers are rarely at a loss for money to procure them wives, so soon as they become marriageable. In the districts under my charge are about eight thousand inhabitants, among whom I do not conceive it would be possible to find ten instances of men of the age of thirty years unmarried. We must then seek for other causes of the paucity of inhabitants, and indeed they are sufficiently obvious; among these, we may reckon that the women are by nature unprolific, and cease gestation at an early age; that almost totally unskilled in the medical art, numbers fall victims to the endemic diseases of a climate, nearly as fatal to its indigenous inhabitants, as to the strangers who settle among them: to which we may add, that the indolence and inactivity of the natives, tend to relax and enervate the bodily frame, and to abridge the natural period of their lives."

The modes of marriage, according to the original institutions of these people, are by *joojoor*, by *ambel ana*, or by *femundo*. The *joojoor* is a certain sum of money, given by one man to another, as a consideration for the person of his daughter, whose situation, in this case, differs not much from that of a slave to the man she marries, and to his family. His absolute property in her depends however upon some nice circumstances. Beside the *batang joojoor* (or main sum), there are certain appendages or branches; one of which, the *tallee kooloo*, of five dollars, is usually, from motives of delicacy or friendship, left unpaid, and so long as that is the case, a relationship is understood to subsist between the two families, and the parents of the woman have a right to interfere on occasions of ill treatment: the husband is also liable to be fined for wounding her;

Modes of marriage.

with other limitations of absolute right. When that sum is finally paid, which seldom happens but in cases of violent quarrel, the *talles koo* (of relationship) is said to be *poopos* (broken), and the woman becomes to all intents the slave of her lord. She has then no title to claim divorce in any predicament; and he may sell her, making only the offer to her relations. The other appendages, as already mentioned, are the *toolis tangeel*, the derivation of which I cannot satisfactorily explain, and the *opa daoun codo*; which is a consideration for the expence of the marriage feast, paid to the girl's parent, who provides it. But soon after it is deposited at the wedding, when a distribution is made of it among the old people present. The words allude to the *leaf* in which the feast is served up. These branches are seldom paid or claimed, before the *tang* (stem) is defrayed, of which a large proportion, as fifty, eighty, and sometimes an hundred and four dollars, is laid down at the time of marriage; and until the first mentioned of these sums, at least, is paid, the man cannot take his wife home. In this case he continues *mengceering joojoor*, continues a debtor with the family, till he can raise money sufficient to redeem himself; and after this, long credit is given for the remainder. Years often elapse, if the families continue on good terms, without the debt being demanded, particularly when the hundred and four dollars have been paid, unless distress obliges them. Sometimes it remains unadjusted to the second and third generations; it is not uncommon to see a man suing for the *joojoor* of the fifth grandfather. These debts constitute in fact the chief part of the *utang*, and a person is esteemed rich who has several of them. He lends them, for his daughters, sisters, aunts, and great aunts. Debts of this nature are looked upon as sacred, and are scarce ever lost. In *Sumatrah*, if the race of a man is extinct, and some of these remain unpaid, the doosoon or village to which the family belonged, must make good to the creditor: but this is not insisted upon amongst the *Rejangs*.

In lieu of paying the *joojoor*, a barter transaction, called *seebaye*, sometimes takes place, where one *gaddees* (virgin) is given in exchange for another; and it is not unusual to borrow a girl for this purpose,

friend or relation, the borrower binding himself to replace her, or pay her joojoor when required. A man who has a son and daughter, gives the latter in exchange for a wife to the former. The person who receives her, disposes of her as his own child, or marries her himself. A brother will give his sister in exchange for a wife, or in default of such, procure a cousin for the purpose. If the girl given in exchange be under age, a certain allowance per annum is made, till she becomes marriageable. *Beguppoke* is a mode of marriage differing a little from the common joojoor, and probably only taking place, where a parent wants to get off a child laboring under some defect. A certain sum is in this case fixed, below the usual custom, which, when paid, is in full for her value, without any appendages. In other cases likewise, the joojoor is sometimes lessened, and sometimes increased, by mutual agreement; but on trials it is always estimated at an hundred and twenty dollars. If a wife dies soon after marriage, or at any time without children, the full joojoor cannot be claimed; it is reduced to eighty dollars: but should more than that have been laid down in the interim, there is no refunding. The joojoor of a widow, which is generally eighty dollars, without appendages, is again reduced upon a third marriage, allowances being made for depredation. A widow, being with child, cannot marry again till she is delivered, without incurring a penalty. In divorces it is the same. If there be no appearance of pregnancy, she must yet abstain from making another choice, during the period of three months and ten days.

When the relations and friends of the man go in form to the parents of the girl, to settle the terms of the marriage, they pay at that time the *addat besafala*, or earnest, of six dollars generally; and these kill a goat or a few fowls to entertain them. It is usually some space of time (except in cases of *telarree gaddées*, or elopement) after the payment of the *besafala*, before the wedding takes place; but, when the father has received that, he cannot give his daughter to any other person, without incurring a fine; which the young lady sometimes renders him liable to; for whilst the old folk are planning a match by *patootan*, or regular agreement between families, it frequently happens that *Miss* disappears

with a more favored swain, and secures a match of her own choice. This practice, styled *telarree gaddees*, is not the least common way of determining a marriage, and from a spirit of indulgence and humanity, which few codes can boast, has the sanction of the laws. The father has only the power left, of dictating the mode of marriage, but cannot take his daughter away, if the lover is willing to comply with the custom in such cases. The girl must be lodged, unviolated, in the house of some respectable family, till the relations are advised of the arrangement, and settle the terms. If however, upon immediate pursuit, she is overtaken on the road, she may be forced back, but not after she has taken sanctuary.

By the Mosaic law, if a man left a widow, without children, his brother was to marry her. Among the Sumatrans, with or without children, the brother, or nearest male relation of the deceased, unless the father (excepted) takes the widow. This is practised by the Malays and country people. The brother, in taking the widow to himself, becomes answerable for what may remain due of her purchase money, and in every respect represents the deceased. This is phrased *tectar, bantal'nia*—placing himself on his mat and pillow.

Chastity of the
women.

Chastity prevails more perhaps among these than any other people. It is so materially the interest of the parents to preserve the virtue of their daughters unsullied, as they constitute the chief of their substance, that they are particularly watchful in this respect. But as marriages in general do not take place so early as the forwardness of nature, in this climate, would admit, it will sometimes happen, notwithstanding their precaution, that a young woman, not chusing to wait her father's pleasure, tastes the fruit by stealth. When this is discovered he can oblige the man to marry her, and pay the *joojeor*; or if he chuses to keep his daughter, the seducer must make good the difference he has reckoned in her value, and also pay the fine, called *tippong boomee*, for removing the stain from the earth. Prostitution for hire is, I think, unknown in the country, and confined to the more polite Malay towns.

There is usually a concourse of sailors and others, who have no settlement of their own, and whom therefore it is impossible to restrain from promiscuous concubinage. At these places, vice generally exists in a degree proportioned to the number and variety of people of different nations, who inhabit them, or occasionally resort thither. From the scenes which these sea-ports present, travellers too commonly form a judgment, and imprudently take upon them to draw, for the impression of the world, a picture of the manners of a people.

Several different species of horrid and disgusting crimes, which are emphatically denominated, against nature, are unknown on Sumatra; nor have any of their languages terms to express such ideas.

Incest, or the intermarriage of persons within a certain degree of consanguinity, which is perhaps (at least after the first degree) rather an offence against the institutions of human prudence, than a natural crime, is forbidden by their customs, and punishable by fine: yet the guilt is expiated by a ceremony, and the marriages, in many instances, are dissolved.

Adultery is punishable by fine; but the crime is rare, and suits on the subject still less frequent. The husband, it is probable, either conceals the offence, or revenges it with his own hand.

Divorces. If a man would divorce a wife he has married by *joojoor*, he may demand back what he has paid in part, less twenty five dollars, the *addat* for the damage he has done her; but if he has paid the *joojoor* in full, the relations may chuse whether they will receive her or not; if they will, they may sell her. If a man has paid part of a *joojoor*, but cannot pay the remainder, though repeatedly dunned for it, the parents of the woman may obtain a divorce; but if it is not with the husband's concurrence, they lose the advantage of the *charro*, and must refund all they have received. A woman married by *joojoor* must bring with her, effects to the amount of ten dollars, or if not, it is deducted from the *joojoor*; if

if she brings more, the husband is accountable for the difference. The original ceremony of divorce consists in cutting a rattan cane in two, in presence of the parties, their relations, and the chiefs of the country.

Second mode
of marriage.

In the mode of marriage by *ambel ana*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father in law, who kills a buffalo on the occasion, and receives twenty dollars from the son's relations. After this, the *booroo byenia* (the good and bad of him) is vested in the wife's family. If he murders or robs, they pay the bangoon, or the fine. If he is murdered, they receive the bangoon. They are liable to any debts he may contract after marriage; those prior to it remaining with his parents. He lives in the family, in a state between that of a son, and a debtor. He partakes as a son of what the house affords, but has no property in himself. His rice plantation, the produce of his pepper garden, with every thing that he can gain or earn, belong to the family. He is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came. The family sometimes indulge him with leave to remove to a house of his own, and take his wife with him; but he, his children, and effects, are still their property. If he has not daughters by the marriage, he may redeem himself and wife, by paying her joojoor; but if there are daughters before they become emancipated, the difficulty is enhanced, because the family are equally entitled to their value. It is common, however, when they are upon good terms, to release him, on the payment of one joojoor, or at most with the addition of an addat of fifty dollars. With this addition, he may insist upon a release, whilst his daughters are not marriageable. If the family have paid any debts for him, he must also make them good. Should he contract more than they approve of, and they fear his adding to them, they procure a divorce, and send him back to his parents; but must pay his debts, to that time. If he is a notorious spendthrift, they outlaw him. Instead of taking out a writ, they have only to present one to the proatteens and pambarab. This

is

called *boong sooray*. They must banish him from home, and not receive him again, or assist him with the smallest sum, they are liable to all his debts. On the prodigal son's return, and promise of amendment, this writ may be redeemed, on payment of five dollars and a half proattees, and satisfying the creditors. The writ of outlawry is written on a piece of bamboo. This kind of marriage is productive of much confusion, for till the time it takes place, the young man belongs to his doosoon and family, and afterwards to another, and as they have no words to refer to, there is great uncertainty in settling the time when debts were contracted, and the like. Sometimes the redemption from the family, and their return to the former doosoon, take place in the third generation; and in many cases it is doubtful whether they ever take place or not; the two parties contradicting each other, and having no evidence to refer to. Hence arise various and intricate

Among the modes of marriage above described, a third form, called *addat*, has been adopted from the Malays, and thence termed *addat Malayo*, or *maredeeko* (free). This marriage is a regular treaty between the parties, on the foot of equality. The *addat* paid to the girl's family has usually been twelve dollars. The agreement stipulates, that all gains, or earnings, are to be equally the property of both, and in case of divorce by mutual consent, the stock, debts, and credits are to be equally divided. If the man only, insists on the divorce, he must give the woman her half of the effects, and loses the twelve dollars he paid. If the woman only, claims the divorce, she forfeits her right to any proportion of the effects, but is entitled to keep her *teecar*, *bantal*, *andang* (paraphernalia), and her relations are liable to pay back the twelve dollars; but it is seldom demanded. This mode, doubtless conformable to our ideas of conjugal right and felicity, is that which the chiefs of the Rejang country have formally consented to establish throughout their jurisdiction, and to their orders, the influence of the *padres* will contribute to give efficacy.

Third, or Malay mode of marriage.

It will not be improper here to mark the customs of the people of *Pasumahan*, in regard to their marriage contracts, which though pervaded entirely

Customs relative to marriage in Pasumahan.

entirely by the same spirit, differ from those established among the *Rejangs*, in several particulars.

The marriage by *joojoor* is there termed *kooloo*. When the parties are determined in their regards, the father of the young man, or the *hojong* himself, goes to the house of the father of the woman, carrying with him forty, fifty dollars, or more. On opening his design he tenders this money as a present, and the other's acceptance of it is a token that he is inclined to forward the match. This is the business of the first visit. The money thus deposited is called *puggatan*, and when the marriage is agreed upon, it is considered as an equivalent for the dress, and ornaments which the bride carries with her. It lies often in the hands of the girl's father, three, six, or twelve months, before the marriage is consummated. He sometimes sends for more, and is never refused; but it would be deemed scandalous for him to listen to any other proposals, whilst he thus continues *dallam rassan* (in treaty) with the former person. The purchase money consists of three distinct sums. The *ooroop niaoso* (price of life), forty dollars; a creese with a golden head and silver sheath, valued at ten dollars; and the *soudo con billee* or *pootoos kooloo* (conclusion of the bargain), twenty dollars. These are generally made distinct payments.

The *kooloo* marriage may be dissolved at the pleasure of either of the parties. If the woman insists on separating, the children, if any, remain with the father. If the husband sues for the divorce, the children are divided. In these cases the purchase money is returned; an exact estimation is made of the value of the woman's trinkets, and what are not restored, must be made good by the husband. Sometimes a deduction is made from the purchase money, according to the circumstances of the affair. All this is settled by the chiefs assembled, if the parties cannot agree upon the terms amongst themselves.

In the *ambel ana* marriage, when the father resolves to dismiss the husband of his daughter, and send him back to his doosoon, the sum for which

which he can redeem his wife and family, is an hundred dollars; and if he can raise that, and the woman is willing to go with him, the father cannot refuse them; and now the affair is changed into a *kooloo* marriage; the man returns to his former *toongooan* (settlement or family), and becomes of more consequence in society. These people are no strangers to that sentiment which we call a regard to family. There are some families among them more esteemed than others, though not graced with any title or employment in the state. The origin of this distinction, it is difficult to trace, but I am inclined to think that it arises from a succession of men of abilities. Every one has a regard to his race, and the probability of its being extinct, is esteemed a great unhappiness. This is what they call *toongooan postoos*, and the expression is used by the lowest member of the community. To have a wife, a family, collateral relations, and a settled place of residence, is to have a *toongooan*, and this they are anxious to support and perpetuate. It is with this view, that when a single female only remains of a family, they marry her by *ambana*; in which mode the husband's consequence is lost in the wife's, and in her children the *toongooan* of her father is continued. They find her a husband that will *menegga toongooan*, or as it is expressed amongst the Rejangs, *menegga rooma*, set up the house again.

The *semundo* marriage is little known in *Passumah*. I recollect that a *pangeran* of *Manna* having a son by a *semundo* marriage with a Malay woman, she refused, upon the father's death, to let the boy succeed to his dignities, and at the same time become answerable for his debts, and carried him with her from the country; which was productive of much confusion. Nor did it appear that the laws of the country would compel the child to be responsible for his father's engagements.

When a young woman is discovered to be with child before marriage, she, or more properly, her father, is fined forty dollars, or in failure of payment the girl becomes a slave. The man is fined thirty dollars. This is called *gayway panjingan*. The woman's fine goes to the calippah, and the man's to the inferior proattees. The offending parties are likewise

obliged to give between them, a buffalo and rice, to remove the stain, which ceremony is here called *bassing loora*. If the woman does not discover by whom she is become pregnant, she must pay the whole fine. This regulation has much severity, and falls particularly hard on the girl's father, who not only has his daughter spoiled, but must pay largely for her frailty. To the northward, the offence is not punished with so much rigor, yet the instances are there said to be rarer, and the marriage is more usually the consequence. In other respects the customs of *Passumah* and *Rejang* are the same, in these matters.

Rites of marriage.

The rites of marriage, *neeka*, (from the Arabian word) consist in joining the hands of the parties, and pronouncing them man and wife without much ceremony, excepting the entertainment which is given on the occasion. This is performed by one of the fathers, or the doosoon, according to the original customs of the country; but since Mahometanism has found its way, a padre or *imaum* executes these offices.

Courtship

But little apparent courtship precedes their marriages. The Sumatrans do not admit of it: the *boojong* and *gaddees* (youths of each sex) being carefully kept asunder, and the latter seldom trusted from the wing of their mothers. Besides, courtship, with us, includes a great deal of humble intreaty on the man's side, and favor and condescension on the part of the woman, who bestows person and property, for love. The Sumatran, on the contrary, when he fixes his choice, and pays all that is worth, for the object of it, may naturally consider the obligation on his side. But still they are not without gallantry. They preserve a great degree of delicacy and respect towards the sex, which might justly be retorting on many of the polished nations of antiquity, the epigrams of the barbarians. The opportunities which the young people have, of meeting and conversing with each other, are at the *bimbangs*, or public feasts held at the *balli*, or town hall of the doosoon. On these occasions the unmarried people meet together, and dance and sing in company. It may be supposed that the young ladies cannot be long without the

ticular admirers. The men, when determined in their regards, generally employ an old woman as their agent, by whom they make known their sentiments, and send presents to the female of their choice. The parents then interfere, and the preliminaries being settled, a *bimbang* takes place. At these festivals, a goat, a buffalo, or several, according to the rank of the parties, are killed, to entertain, not only the relations and invited guests, but all the inhabitants of the neighbouring country who chuse to repair to them. The greater the concourse, the more is the credit of the host, who is generally, on these occasions, the father of the girl; but the different branches of the family, and frequently all the people of the *doosoon*, contribute a quota of rice.

Marriage festivals.

The young women proceed in a body to the upper end of the balli, where there is a part divided off for them, by a curtain. The floor is spread with their best mats, and the sides and ceiling of that extremity of the building, are hung with pieces of chintz, palampores, and the like. They do not always make their appearance before dinner; that time, with part of the afternoon, previous to a second or third meal, being appropriated to cock-fighting, and other diversions peculiar to the men. Whilst the young are thus employed, the old men consult together upon any affair that may be at the time in agitation; such as repairing a public building, or making reprisals upon the cattle of a neighbouring people. The *bimbangs* are often given on occasions of business only, and as they are apt to be productive of cabals, the Europeans require that they shall not be held without their knowledge and approbation. To give authority to their contracts and other deeds, whether of a public or private nature, they always make a *bimbang*. Writings, say they, may be altered or counterfeited, but the memory of what is transacted and concluded in the presence of a thousand witnesses, must remain sacred. Sometimes in token of the final determination of an affair, they cut a notch in a post, before the chiefs; which they call *ta-cop cayao*.

Order observed.

In the evening, their softer amusements take place; of which the dances are the principal. These are performed either singly, or by two

Amusement of Dancing.

women, two men, or with both mixed. Their motions are usually flow, and too much forced to be graceful; approaching more to the lascivious, and not unfrequently the ludicrous. This I believe is the general opinion formed of them by Europeans, but it may be the effect of prejudice. Certain I am, that our usual dances, in my judgment, to the full as ridiculous. The minuets they compare to the fighting of two game-cocks, alternately approaching and receding. Their country-dances they esteem too violent and confused, without grace or agility. The stage dances, I have not a doubt, are more graceful than them. Part of the female dress, called the *salendang*, which is a band of silk, with a gold head, is tied round the waist, and the ends of it they, at times, extend behind them with their hands. They move backward as they dance, and usually carry a fan, which they close and open smartly against their elbows, at particular cadences. They dance well, and the partners preserve a consistency with each other. The figure and steps are *ad libitum*. A brisker movement is sometimes adopted, which proves more conformable to the taste of the European spectators.

Dancing is not the only amusement on these occasions. Sometimes a woman rises, and leaning her face on her arm, supporting herself against a pillar, or the shoulder of one of her companions, and turning her back to the audience, begins a tender song. She is soon taken up, and answered, by one of the *bonjongs* in company, whose greatest pretensions to gallantry and fashion are founded on an adroitness at this point of accomplishment. The uniform subject, on such occasions, is love, and as they are extempore, there are numberless degrees of merit in the composition, which is sometimes surprizingly well turned, quaint, and even witty. There are also characters of humor amongst the men, who, by jesting, mimicry, punning, repartee, and satire, (rather of the European kind) are able to keep the company in laughter, at intervals, during the course of a night's entertainment. The assembly seldom breaks up before day light, and these bimbangs are often continued for several days together, till their stock of provisions is exhausted. The young

requent them in order to look out for wives, and the lasses of course throw themselves off to the best advantage. They wear their best filken dresses, of their own weaving; as many ornaments of filagree as they possess; silver rings upon their arms and legs; and earrings of a particular construction. Their hair is variously adorned with flowers, and perfumed with oil of benjamin. Civet is also in repute, but more used by the men.

Dresses.

To render their skin fine, smooth, and soft, they make use of a white cosmetic called *poopoor*. The mode of preparing it is as follows. The basis is fine rice, which is a long time steeped in water, then dried, reduced to a powder, and by wetting made into a paste.

Cosmetic used, and mode of preparing it.

They mix with this, ginger, and the leaf of a plant called *deelum* (patch plant) which gives it its peculiar smell, and also, as is supposed, a cooling quality. They add likewise the flowers of the *jagong* (maize); *chendano* (sandal wood); and the seeds of a plant called there *capay* (fairy cotton), which is the *abel mose*, or musk seed. All these ingredients, after being well mixed together, are made up into little balls, when they would apply the cosmetic, these are diluted with a drop of water, rubbed between the hands, and then on the face, neck, and shoulders. They have an apprehension, probably well founded, that a too abundant or frequent application, will, by stopping the pores of the skin, bring on a fever. It is used, with good effect, to remove that troublesome complaint, so well known to Europeans in India, by the name of the prickly heat; but it is not always safe for strangers thus to oppose the operations of nature, in a warm climate. The Sumatran women, as well as our English maidens, entertain a favorable opinion of the virtues of morning dew, as a beautifier, and believe that by rubbing it to the roots of the hair, it will strengthen and thicken it. With this dew they take pains to catch it before sun-rise, in vessels, as it

At the wedding is the occasion of the *bimbang*, the couple are married the second or third day; but it may be two or three more, ere the husband can get possession of his bride; the old matrons making it their business to prevent him, as long as possible, and the bride herself holding it

Consummation of marriages.

it a point of honor, to defend to extremity that jewel, which she would yet be disappointed in preserving.* They sit up in state, at night, on raised cushions, in their best cloaths and trinkets. They are sometimes loaded on the occasion, with all the finery of their relations, or even the whole doosoon; and carefully eased of it when the ceremony is over. But this is not the case with the children of persons of rank. I remember being present at the marriage of a young woman, whose beauty would not have disgraced any country, with a son of *Raddeen*, prince of *Madura*, to whom the English gave protection from the power of the Dutch, after his father had fallen a sacrifice.† She was decked in unborrowed plumes. Her dress was eminently calculated to do justice to a fine person; her hair, in which consists their chief pride, was disposed with extreme grace; and an uncommon elegance and taste were displayed in the workmanship and adjustment of her ornaments. It must be confessed, however, that this taste is by no means general, especially amongst the country people. Simplicity, so essential to the idea, is the characteristic of a rude and quite uncivilized people; and is again adopted by men in their highest state of refinement. The Sumatrans stand removed from both these extremes. Rich and splendid articles of dress and furniture, though not often procured, are the objects of their vanity and ambition.

The *bimbangs* are conducted with great decorum and regularity. The old women are very attentive to the conduct of the girls, and the male relations are highly jealous of any insults that may be shewn them. A lad, at one of these entertainments, asked another his opinion of a *gaddees* who was then dancing. "If she was plated with gold, replied he, I would not take her for my concubine, much less for my wife." A brother of the girl happened to be within hearing, and called him to

* It is recorded, that the jealousy between the English and Dutch at *Bastam*, arose from a preference shewn to the former by the King, at a festival which he gave upon obtaining a victory of this nature, which his bride had long disputed with him.

† The circumstances of this disgraceful affair, are preserved in a book entitled "A voyage to the East Indies in 1747 and 1748."

account for the reflection thrown on his sister. Creeses were drawn, but the bystanders prevented mischief. The brother appeared the next day, to take the law of the defamer, but the gentleman, being of the *reesow* cast, had absconded, and was not to be found.

The customs of the Sumatrans permit their having as many wives by *joojeor*, as they can compass the purchase of, or afford to maintain; but it is extremely rare that an instance occurs of their having more than one, and that only among a few of the chiefs. This continence they in some measure owe to their poverty. The dictates of frugality are more powerful with them, than the irregular calls of appetite, and make them decline an indulgence, that their law does not restrain them from. In talking of polygamy, they allow it to be the privilege of the rich, but regard it as a refinement which the poor Rejangs cannot pretend to. Some young reesows have been known to take wives in different places, but the father of the first, as soon as he hears of the second marriage, procures a divorce. A man married by *semundo* cannot take a second wife, without repudiating the first, for this obvious reason, that two or more persons could not be equally entitled to the half of his effects.

Number of
wives.

Montesquieu infers, that the law which permits polygamy, is physically conformable to the climate of Asia. The season of female beauty precedes that of their reason, and from its prematurity soon decays. The empire of their charms is short. It is therefore natural, the president observes, that a man should leave one wife to take another: that he should seek a renovation of those charms which had withered in his possession. But are these the real circumstances of polygamy? surely not. It implies the cotemporary enjoyment of women in the same predicament: and I should consider it as a vice, that has its source in the influence of a warm atmosphere upon the passions of men, which, like the cravings of other disordered appetites, make them miscalculate their wants. It is probably the same influence, on less rigid nerves, that renders their thirst of revenge so much more violent, than among northern nations; but we are not therefore to pronounce murder to be physically conform-

Question of
Polygamy.

comfortable to a southern climate. Far be it from my intention however, to put these passions on a level; I only mean to shew that the president's reasoning proves too much. It must further be considered, that the genial warmth which expands the desires of the men, and prompts more unlimited exertion of their faculties, does not inspire their constitutions with proportionate vigor; but on the contrary, renders them, in this respect, inferior to the inhabitants of the temperate zone; whilst it equally influences the desires of the opposite sex, without being found to diminish from their capacity of enjoyment. From which I would draw this conclusion, that if nature intended that one woman only should be the companion of one man, in the colder regions of the earth, it appears also intended, *a fortiori*, that the same law should be observed in the hotter; inferring nature's design, not from the desires, but from the abilities with which she has endowed mankind.

Montesquieu has further suggested, that the inequality in the comparative numbers of each sex, born in Asia, which is represented to be greatly superior on the female side, may have a relation to the law that allows polygamy. But there is strong reason to deny the reality of this supposed excess. The *Japan* account, taken from *Kæmfer*, which makes them to be in the proportion of twenty two to eighteen, is very inconclusive, as the numbering of the inhabitants of a great city, can furnish no proper test; and the account of births at *Baniam*, which states the number of girls to be ten, to one boy, is not only manifestly absurd, but positively false. I can take upon me to assert, that the proportion of the sexes, throughout Sumatra, does not sensibly differ from that ascertained in Europe; nor could I ever learn from the inhabitants of the many eastern islands whom I have conversed with, that they were conscious of any disproportion in this respect.

Connexion
between poly-
gamy and pur-
chase of wives.

But from whatever source we derive polygamy, its prevalence seems to be universally attended with the practice of giving a valuable consideration for the woman, instead of receiving a dowry with her. This is a natural consequence. Where each man endeavors to engross several,
the

the demand for the commodity, as a merchant would express it, is increased, and the price of course enhanced. In Europe, on the contrary, where the demand is small; whether owing to the paucity of males from continual diminution; their coldness of constitution, which suffers them rather to play with the sentimental, than act from the animal passion; their corruption of manners leading them to promiscuous concubinage; or in fine, the extravagant luxury of the times, which renders a family an insupportable burthen;—whatever may be the cause, it becomes necessary, in order to counteract it, and produce an additional incitement to the marriage state, that a premium be given with the females. We find in the history of the earliest ages of the world, that where a plurality of women was allowed of, by law or custom, they were obtained by money or service. The form of marriage by *Semundo*, among the Malays, which admits but of one partner, requires no sum to be paid by the husband to the relations of the wife, except a trifle, by way of token, or to defray the expences of the wedding feast. The circumstance of the Rejangs confining themselves to one, and at the same time giving a price for their wives, would seem an exception to the general rule laid down; but this is an accidental, and perhaps temporary restraint, arising, it may be, from the European influence, which tends to make them regular and industrious, but keeps them poor: affords the means of subsistence to all, but the opportunity of acquiring riches to few or none. In their genuine state, war and plunder caused a rapid fluctuation of property; the little wealth now among them, derived mostly from the India Company's expenditure, circulates through the country in an equal stream, returning chiefly, like the water exhaled in vapors from the sea, to its original source. The custom of giving joojoors, had most probably its foundation in polygamy; and the superstructure subsists, though its basis is partly mouldered away: but being scarcely tenatable, the inhabitants are inclined to quit, and suffer it to fall to the ground. Moderation in point of women destroying their principle, the joojoors appear to be devoid of policy. Open a new spring of luxury, and polygamy now confined to a few individuals amongst the chiefs, will spread throughout the people. Beauty will be in high request; each fair one will be sought

for by many competitors; and the payment of the *joojoor* be again esteemed a reasonable equivalent for possession. Their acknowledgment of the custom, under the present circumstances, to be a prejudicial one, is contrary to the spirit of eastern manners, which is ever marked with a blind veneration for the establishments of antiquity, contrary to which strengthen considerably the opinion I have advanced.

Gaming.

Through every rank of the people there prevails a strong passion for *gaming*, which is a vice that readily insinuates itself into minds otherwise averse from the avocations of industry. The thoughts of man are restless, and where the sphere is circumscribed, they rush into those channels which convey them with the most rapidity. Gaming being in general a sedentary occupation, is more adapted to a warm climate, where bodily exertion is, in very few instances, considered as an amusement.

Dice.

A common species of gambling is with dice, (*dadoo**) but these, throughout the pepper districts, are rigorously forbid; because it is not only a childish, but the parent of idleness, and by the event of play, often disturbs

Cock-fighting.

whole villages into confusion. Cock-fighting they are still passionately addicted to, and it is indulged to them under certain regulations. Where they are perfectly independent, their propensity is so great, that it resembles rather a serious occupation, than a sport. You seldom meet a man travelling in the country, without a cock under his arm, and sometimes fifty persons in a company, when there is a meeting in one of the neighbouring villages. A country man coming on any occasion, to the *qualloe*, or mouth of the river, if he has the least degree of spirit, must not be unprovided with this token of his courage. They often game high at their meetings; particularly when a superstitious faith in the invincibility of their bird, has been strengthened by past success. An hundred Spanish dollars is no very uncommensurate risk, and instances have occurred of a father's staking his child, his wife, and a son his mother or sisters, on the issue of a battle.

* There is reason to conclude, from the name, that Dice were introduced in this part of the world by the Portuguese.

run of ill luck has stripped them of property, and rendered them desperate. Quarrels, attended with dreadful consequences, have often arisen on these occasions.

By their customs, there are four umpires appointed to determine on all disputed points in the course of the battles; and from their decision there lies no appeal; except the Gothic appeal to the sword. A person who loses, and has not the ability to pay, is immediately proscribed, departs with disgrace, and is never again suffered to appear at the *galang-gang*. This cannot with propriety be translated, a *cock-pit*, as it is generally a spot on the level ground, or a stage erected, and covered in. It is inclosed with a railing which keeps off the spectators; none but the handlers and heelers being admitted within side. A man who has an high opinion of, and regard for his cock, will not fight him under a certain number of dollars, which he places in order on the floor: his poorer adversary is perhaps unable to deposit above one half: the standers-by make up the sum, and receive their dividends in proportion, if successful. A father, at his death-bed, has been known to desire his son to take the first opportunity of matching a certain cock, for a sum equal to his whole property, under a blind conviction of its being *betooab*, or invulnerable.

Rules of cock-
ing.

Cocks of the same color are never matched, but a grey against a pile, a yellow against a red, or the like. This might have been originally designed to prevent disputes, or knavish impositions. The Malay breed of cocks is much esteemed by connoisseurs who have had an opportunity of trying them. Great pains is taken in the rearing and feeding; they are frequently handled, and accustomed to spar in public, in order to prevent any shyness. Contrary to our laws, the owner is allowed to take up and handle his cock during the battle, to clear his eye of a feather, or his mouth of blood. When a cock is killed, or runs, the other must have sufficient spirit and vigor left to peck at him three times, on his being held to him for that purpose, or it becomes a drawn battle; and sometimes an experienced cocker will place the head of his vanquished bird, in such an uncouth posture, as to terrify the other, and render him

Matches.

unable to give this proof of victory. The cocks are never trimmed, but matched in full feather. The artificial spur used in Sumatra, resembles in shape the blade of a scimitar, and proves a more destructive weapon than the European spur. It has no socket, but is tied to the leg, and in the position of it, the nicety of the match is regulated. As in horse-racing, weight is proportioned to inches, so in cocking, a bird of superior weight and size is brought to an equality with his adversary, by fixing the steel spur so many scales of the leg above the natural spur, and thus obliging him to fight with a degree of disadvantage. It rarely happens that both cocks survive the combat.

In the northern parts of the island, where gold dust is the common medium of gambling, as well as of trade, so much is accidentally dropt in weighing and delivering, that at some cock-pits, where the resort of people is great, the sweepings are said, probably with exaggeration, to be worth upwards of a thousand dollars per annum to the owner of the ground; beside his profit of two fanams (five pence) for each battle.

Quail-fighting. In some places they match quails, in the manner of cocks. These fight with great inveteracy, and endeavor to seize each other by the tongue. The Achenese bring also into combat the dial bird, (*moori*) which resembles a small magpye, but has an agreeable, though imperfect note. They sometimes engage one another on the wing, and drop to the ground in the struggle.

Fencing. They have other diversions of a more innocent nature. Matches of fencing, or a species of tournament, are exhibited on particular days; as at the breaking up of their annual fast, or month of *ramadan*, called there the *proassô*. On these occasions they practice strange attitudes, with violent contortions of the body, and often work themselves up to a degree of frenzy; when the old men step in, and carry them off. These exercises, in some circumstances, resemble the idea which the ancients have given us of the *pyrrhic* or war dance; the combatants moving at a distance from each other, in cadence, and making many turns and springs, unnecessary in the representation of a real combat. This entertainment

is more common among the Malays, than in the country. The chief weapons of offence used by these people, are the *coojoor* or lance, and the *creese*. This last is properly Malay, but in all parts of the island, they have a weapon equivalent, though in general less curious in its structure, wanting that waving in the blade, for which the *creese* is remarkable, and approaching nearer to daggers or knives.

Among their exercises we never observe jumping or running. They smile at the Europeans, who, in their excursions, take so many unnecessary leaps. The custom of going barefoot, may be a principal impediment to this practice, in a country overrun with thorny shrubs, and where no fences occur to render it a matter of expediency.

They have a diversion similar to that described by Homer, as practised among the Phæacians, which consists in tossing an elastic, wicker ball, from one to the other, in a large party. They arrive to a great degree of dexterity in the sport, receiving it, with equal facility, on the foot or the hand, the heel or the toe; from whence it is thrown either perpendicularly into the air, and caught again, or obliquely to some other person of the company, who stand in an extended circle. It is to be remarked that the Sumatrans are, in general, very expert in the use of their feet, employing them, as their hands, to lift any thing, not heavy, from the ground, between the great and second toe, or by a contraction of the whole foot.

Diversion of
tossing a ball.

The Sumatrans, and more particularly the Malays, are much attached, in common with many other eastern people, to the custom of smoking *opium*. The poppy which produces it not growing on the island, it is annually imported from Bengal in considerable quantities, in chests containing an hundred and forty pounds each. It is made up in cakes of five or six pounds weight, and packed with dried leaves; in which situation it will continue good and valuable for two years, but after that period grows hard, and diminishes considerably in value. It is of a darker color,

Smoking of
Opium.

color, and has less strength than the Turkey opium. About an hundred and fifty chests are consumed annually on the West coast of Sumatra; where it is purchased, on an average, at three hundred dollars the chest, and sold again at five or six. But on occasions of extraordinary scarcity I have known it to sell for its weight in silver, and a single chest to fetch upwards of three thousand dollars.

The method of preparing it for use is as follows. The raw opium is first boiled or seethed in a copper vessel; then strained through a cloth, to free it from impurities; and then a second time boiled. The leaf of the *bacoo*, shred fine, is mixed with it, in a quantity sufficient to absorb the whole; and it is afterwards made up into small pills, about the size of a pea, for smoking. One of these being put into the small tube that projects from the side of the opium pipe, that tube is applied to a lamp, and the pill being lighted, is consumed at one whiff, or inflation of the lungs. The smoke is never emitted by the mouth: it usually receives vent through the nostrils, and sometimes, by adepts, through the passage of the ears and eyes. This preparation of the opium is called *muddat*, and is often adulterated in the process, by mixing *jaggree*, or pine sugar, with it; as is the raw opium, by incorporating with it, the fruit of the *pesang*, or plantain.

Effects of Opium.

The use of opium among these people, as that of intoxicating liquors among other nations, is a species of luxury, which all ranks adopt according to their ability, and which, when once become habitual, it is almost impossible to shake off. Being however, like other luxuries, expensive, few only, among the lower class of people, can compass the regular enjoyment of it; even where its use is not restrained, as it is among the pepper planters, to the times of their festivals. That the practice of smoking opium must be in some degree prejudicial to the health, is highly probable; yet I am inclined to think that effects have been attributed to it, much more pernicious to the constitution, than it is in reality the cause of. The Buggue's soldiers, and others in the Malay bazars, whom we see most attached to it, and who use it to excess, commonly appear emaciated;

emaciated; but they are in other respects abandoned and debauched. The *Leemoon* and *Battang Affy* gold traders, on the contrary, who are an active, laborious class of men, but yet indulge as freely in opium as any others whatever, are, notwithstanding, the most healthy and vigorous people to be met with on the island. It has been usual also to attribute to the practice, destructive consequences of another nature; from the frenzy it has been supposed to excite in those who take it in quantities. But this should probably rank with the many errors that mankind have been led into, by travellers addicted to the marvellous; and there is every reason to believe, that the furious quarrels, desperate assassinations, and sanguinary attacks, which the use of opium is said to give birth to, are idle notions, originally adopted through ignorance, and since maintained, from the mere want of investigation, without having any solid foundation. It is not to be controverted that those desperate acts of indiscriminate murder, called by us, *mucks*, and by the natives, *mongamo*, do actually take place, and frequently too, in some parts of the east, (on Java in particular) but it is not equally evident that they proceed from any intoxication, except that of their unruly passions. Too often they are occasioned by excess of cruelty and injustice in their oppressors. On the West coast of Sumatra about twenty thousand pounds weight of this drug are consumed annually, yet instances of this crime do not happen, (at least within the scope of our knowledge) above once in two or three years. During my residence there I had an opportunity of being an eye-witness but to one *muck*. The slave of a Portuguese woman, a man of the island of *Neas*, who in all probability had never handled an opium pipe in his life, being treated by his mistress with extreme severity, for a trifling offence, vowed he would have revenge if she attempted to strike him again; and ran down the steps of the house, with a knife in each hand, as it was said. She cried out, *mongamo*! The civil guard was called, who having the power, in these cases, of exercising summary justice, fired half a dozen rounds, into an outhouse, where the unfortunate wretch had sheltered himself, on their approach; and from whence he was at length dragged, covered with wounds. Many other

mucks

mucks might perhaps be found, upon scrutiny, of the nature of the foregoing, where a man of strong feelings was driven, by excess of injury, to domestic rebellion.

It is true that the Malays, when, in a state of war, they are bent on any daring enterprize, fortify themselves with a few whiffs of opium, to render them insensible to danger; as the people of another nation are said to take a dram; but it must be observed, that the resolution for the act precedes, and is not the effect of the intoxication. They take the same precaution, previous to being led to public execution, but on these occasions shew greater signs of stupidity, than frenzy. Upon the whole, it may be reasonably concluded, that the sanguinary achievements, for which the Malays have been famous, or infamous rather, in history, are more justly derived from the natural ferocity of their disposition, than from the qualities of any drug whatever. The pretext of the soldiers of the country guard, for using opium, is, that it may render them watchful on their nightly posts: we, on the contrary, administer it to procure sleep; and according to the quantity it has either effect. The delirium it produces is known to be so very pleasing, that Pope has supposed this to have been designed by Homer, when he describes the delicious draught prepared by Helen, called *Nepenthe*, which exhilarated the spirits, and banished from the mind the recollection of woe.

It is remarkable that at *Batavia*, where the assassins just now described, when taken alive, are broken on the wheel, with every aggravation of punishment that the most rigorous justice can inflict, the mucks yet happen in great frequency; whilst at *Ben-coolen*, where they are executed in the most simple and expeditious manner, the offence is extremely rare. Excesses of severity in punishment may deter men from deliberate and interested acts of villany, but they add fuel to the atrocious enthusiasm of desperadoes. A further proof of the influence that mild government has upon the manners of people, is, that the piratical adventures, so common on the eastern coast of the island, are unknown on the western. Far from our having apprehensions of the Malays, the guards at the smaller

English

English settlements, are almost entirely composed of them, with a mixture of *Buguese* or *Macassar* people. Europeans, attended by Malays only, are continually travelling through the country. They are the only persons employed in carrying treasure to distant places; in the capacity of secretaries for the country correspondence; as civil officers, in seizing delinquents, among the planters, and elsewhere; and as masters and supercargoes of the *tombongons*, *praus*, and other small coasting vessels. So great is the effect which habit has upon a national character esteemed the most treacherous and sanguinary.

*Custom of chewing Betel—Emblematic presents—Oratory—Children—
Names—Circumcision—Funerals.*

Custom of
chewing betel.

WHETHER to blunt the edge of painful reflection, or owing to an aversion our natures have from total inaction, most nations have been addicted to the practice of enjoying by mastication, or otherwise, the flavor of substances possessing an inebriating quality. The South Americans chew the *cocoa* and *mambec*, and the eastern people, the *betel* and *areca*, or, as they are called in the Malay language, *seere* and *penang*. This custom has been accurately described by various writers, and therefore it is almost superfluous to say more on the subject, than that the Sumatrans universally use it; carry the ingredients constantly about them; and serve it to their guests on all occasions; the prince in a gold stand, and the poor man in a brass box, or mat bag. The betel-stands of the better rank of people, are usually of silver, embossed with rude figures. The Sultan of Moco Moco was presented with one by the India Company, with their arms on it; and he possesses beside, another of gold filagree. The form of the stand is the frustum of an hexagonal pyramid, reversed; about six or eight inches in diameter. It contains many smaller vessels, fitted to the angles, for holding the nut, leaf and *ebunam*, which is quick lime made from calcined shells; with places for the instruments employed in cutting the first, (*cacbeep*), and spatulas for spreading the last.

When the first salutation is over, which consists in bending the body, and the inferior's putting his joined hands between those of the superior, and then lifting them to his forehead, the betel is presented as a token of hospitality, and an act of politeness. To omit it on the one hand, or to reject it on the other, were an affront; as it would be likewise, in a person of subordinate rank, to address a great man, without the precaution of chewing it before he spoke. All the preparation consists in spreading on the *seere* leaf, a small quantity of the *ebunam*, and folding it up with a slice of the *penang* nut. Some mix with these, *gamber*, which

which is a substance prepared from the leaves of a tree of that name by boiling their juices to a consistence, and made up into little balls or squares *: tobacco is likewise added, which is shred fine for the purpose, and carried between the lip, and upper row of teeth. From the mastication of the first three, proceeds a juice which tinges the saliva of a bright red, and which the leaf and nut, without the *chunam*, will not yield. This hue being communicated to the mouth and lips, is esteemed ornamental; and an agreeable flavor is imparted to the breath. The juice is usually, though not always, swallowed by the chewers of betel. We might reasonably suppose that its active qualities would injure the coats of the stomach, but experience seems to disprove such a consequence. It is common to see the teeth of elderly persons stand loose in the gums, which is probably the effect of this custom, but I do not think that it affects the soundness of the teeth themselves. Children begin to chew betel very young, and yet their teeth are always beautifully white, till pains are taken to disfigure them, by filing, and staining them black. To persons who are not habituated to the composition, it causes a strong giddiness, astringes and excoriates the tongue and fauces, and destroys for a time the faculty of taste. During the *ponasso*, or fast of *Ramadan*, the Mahometans among them abstain from the use of betel, whilst the sun continues above the horizon; but excepting at this season, it is the constant luxury of both sexes, from an early period of childhood, till, becoming toothless, they are reduced to the necessity of having the ingredients previously reduced to a paste for them, that without further effort the betel may dissolve in the mouth. Along with the betel, and generally in the *chunam*, is the mode of conveying philtres, or love charms. How far they prove effectual I cannot take upon me to say, but suppose that they are of the nature of our stimulant medicines, and that the direction of the passion is of course indiscriminate. The practice of administering poison in this manner is not followed in latter times; but that the idea is not so far eradicated, as entirely to prevent suspicion, appears from this circumstance; that the guest, though taking a leaf from the betel-service of his entertainer, not unfrequently applies to it his own *chunam*, and

* A particular detail of the cultivation and manufacture of the *gambier* is given in the 2d volume of the *Transf. of the Batavian Society*.

never omits to pass the former between his thumb and fore finger, in order to wipe off any extraneous matter. This mistrustful procedure is so common as not to give offence.

Tobacco.

Beside the mode beforementioned of enjoying the flavor of tobacco, it is also smoked by the natives, and for this use, after shredding it fine, whilst green, and drying it well, it is rolled up in leaves of the *necpab* tree (a species of palm), and it is in that form called *roko*. The *rokos* are carried in the betel-box, or more commonly under the *daytar* or handkerchief which, in imitation of a turban, surrounds the head. Much tobacco is likewise imported from China, and sells at a high price. It seems to possess a greater pungency than the Sumatran plant.

Emblematic presents.

The custom of sending emblematical presents, in order to make known, in a covert manner, the birth, progress, or change of certain affections of the mind, prevails here, as in some other parts of the east; but the sentiments of the correspondents are not conveyed in the elegant manner which some writers have described, as prevailing in Turkey and elsewhere, by means of flowers, of different hues, variously combined in nosegays. Small parcels of salt, cayenne pepper, betel, and the like, are here employed, which, among adepts, are known to denote love, jealousy, resentment, hatred, and other strong feelings.

Oratory.

The Sumatrans in general are good speakers. The gift of oratory seems natural to them. I knew many among them, whose harangues I have listened to with pleasure and admiration. This may be accounted for, perhaps, from the constitution of their government, which being far removed from despotism, seems to admit, in some degree, every member of the society to a share in the public deliberations. Where personal endowments, as has been observed, will often raise a private man to a share of importance in the community, superior to that of a nominal chief, there is abundant inducement for the acquisition of these valuable talents. The forms of their judicial proceedings, likewise, where there are no established advocates, and each man depends upon his own, or his friend's abilities, for the management of his cause, must doubtless

doubtless contribute to this habitual eloquence. We may add to these conjectures, the nature of their domestic manners, which introduce the sons, at an early period of life, into the business of the family, and the counsels of their elders. There is little to be perceived among them, of that passion for childish sports which marks the character of our boys, from the seventh to the fourteenth year. On Sumatra you will observe infants, not exceeding the former age, full dressed, and armed with a creese, seated in the circle of the old men of the doosoon, and attending to their debates with a gravity of countenance not surpassed by their grandfathers. Thus initiated, they are qualified to deliver an opinion in public, at a time of life, when an English schoolboy could scarce return an answer to a question, beyond the limits of his grammar or syntax, which he has learned by rote. It is not a little unaccountable, that this people, who hold the art of speaking in such high esteem, and evidently pique themselves on the attainment of it, should yet take so much pains to destroy the organs of speech, in filing down, and otherwise disfiguring their teeth; and likewise adopt the uncouth practice of filling their mouths with betel, whenever they prepare to hold forth. We must conclude, that it is not upon the graces of elocution they value an orator, but his artful and judicious management of the subject matter; together with a copiousness of phrase, a perspicuity of thought, an advantageous arrangement, and a readiness, especially, at unravelling the difficulties and intricacies of their suits.

The curse entailed on women in the article of child bearing, does not fall so heavy in this, as in the northern countries. Their pregnancy, scarcely at any period prevents their attendance on the ordinary domestic duties; and usually within a few hours after their delivery, they walk to the bathing place, at a small distance from the house. The presence of a *sage femme* is often esteemed superfluous. This facility of parturition may probably be owing to the relaxation of the frame, from the warmth of the climate; to which cause also, may be attributed the paucity of children borne by the Sumatran women, and the early decay of their beauty and strength. They have the tokens of old age, at a season of life

Child-bearing.

life when European women have not passed their prime. The early communication between the sexes, may possibly contribute to shorten both their lives and stature. They are like the fruits of the country, soon ripe, and soon decayed. They bear children before fifteen, are generally past it at thirty, and grey-headed and shrivelled at forty. I do not recollect hearing of any woman who had six children, except the wife of *Raddeen* of *Madura*, who had more, and she, contrary to the universal custom, did not give suck to hers.

Treatment of children.

Mothers carry the children, not on the arm, as our nurses do, but straddling on the hip, and usually supported by a cloth, which ties in a knot on the opposite shoulder. This practice, I have been told, is common in some parts of Wales. It is much safer than the other method, less irksome to the nurse, and the child has the advantage of sitting in a less constrained posture: but the defensive armour of stays, and offensive weapons called pins, might be some objection to the general introduction of the fashion in England. The children are nursed but little; not confined by any swathing or bandages; and being suffered to roll about the floor, soon learn to walk and shift for themselves. When cradles are used, they swing suspended from the ceiling of the rooms.

Age of the people.

The country people can very seldom give an account of their age, being entirely without any species of chronology. Among those who profess themselves Mahometans, so very few is the number of the *Hegira* known; and even of those who in their writings make use of it, not one in ten can pronounce in what year of it they were born. After a few *taoun paddee* (harvests) are elapsed, they are bewildered in regard to the date of an event, and only guess at it from some contemporary circumstance of notoriety; as the appointment of a particular *dupatty*; the incursion of a certain enemy, or the like. As far as can be judged from observation, it would seem, that few attain to the age of fifty, and sixty years is extreme long life.

Names.

The children, among the *Rejangs*, have generally a name given them by their parents, soon after their birth, which is called "*namo dagging*."

The

The *galar* (*cognomen*), another species of name, or title, as we improperly translate it, is bestowed at a subsequent, but not at any determinate period: sometimes, as the lads rise to manhood, at an entertainment given by the parent, on some particular occasion; and often at their marriage. It is generally conferred by the old men of the neighbouring villages, when assembled; but instances occur of its being, irregularly, assumed by the persons themselves; and some never obtain any *galar*. It is also not unusual, at a convention held on business of importance, to change the *galar* of one or two of the principal personages, to others of superior estimation; though it is not easy to discover in what this preeminence consists, the appellations being entirely arbitrary, at the fancy of those who confer them: perhaps in the loftier sound, or more pompous allusion in the sense, which latter is sometimes carried to an extraordinary pitch of bombast, as in the instance of "*Peongaonchong boomee*," or "Shaker of the world" the title of a *pangeran* of *Manna*. But a climax is not always perceptible in the change.

The father, in many parts of the country, and particularly in *Passum-mah*, is distinguished by the name of his first child as "*Pa-Laddeen*," or "*Pa-Rindeo*," ("*Pa*" for "*bapa*," signifying "the father of") and loses in this acquired, his own proper name. This is a singular custom, and surely less conformable to the order of nature, than that which names the son from the father. There, it is not usual to give them a *galar*, on their marriage, as with the *Rejangs*, among whom the *filionymic* is not so common, though sometimes adopted, and perhaps joined with the *galar*; as *Raddeen-pa-Chirano*. The women never change the name given them at the time of their birth; yet frequently they are called, through courtesy, from their eldest child, "*Ma se anno*," the mother of such an one; but rather as a polite description, than a name. The word or particle "*Se*" is always prefixed to proper names of persons, where the name consists of but a single word; as *Se Bintang*; but not *Se Mallim Malleco*.

Father named
from his child.

A Sumatran ever scrupulously abstains from pronouncing his own name; nor, as I understand, from any motive of superstition, but merely as a punctilio

Hesitate to pro-
nounce their
own name.

Address in the
third person.

punctilio in manners. It occasions him infinite embarrassment, when a stranger, unacquainted with their customs, requires it of him. As soon as he recovers from his confusion, he solicits the interposition of his neighbour. He is never addressed, except in the case of a superior dictating to his dependant, in the second person, but always in the third; using his name, or title, instead of the pronoun; and when these are unknown, a general title of respect is substituted, and they say, for instance, "*apo orang cayo poonia sooco?*" "what is his honor's pleasure" for "what is your, or your honor's pleasure?" When criminals, or other ignominious persons, are spoken to, they make use of pronouns personal, both masculine and feminine ("*ong*" "*caow*") particularly expressive of contempt. The idea of disrespect annexed to the use of the second person, in discourse, though difficult to be accounted for, seems pretty general in the world. The Europeans, to avoid the supposed indecorum, exchange the singular number for the plural; but I think, with less propriety of effect than the Asiatic mode; if to take off from the bluntness of address, be the object aimed at.

Circumcision.

The boys are circumcised, where Mahometanism prevails, between the sixth and tenth year. The ceremony is called *boang maloo* (casting away their shame), and a *bimbang* is usually given on the occasion; as well as at the ceremony of boring their daughters ears, and filing their teeth, (before described) which takes place at about the same age, and before which is performed, they cannot, with propriety, be married.

Funerals.

At their funerals, the corpse is carried to the place of interment, on a broad plank, which is kept for the public service of the doosoon, and lasts for many generations. It is constantly rubbed with lime, either to preserve it from decay, or to keep it pure. No coffin is made use of; the body being simply wrapped in white cloth, particularly of the sort called *blommans*. In forming the grave, after digging to a convenient depth, they make a cavity in the side, at bottom, of sufficient dimensions to contain the body; by which means the earth literally lies light upon it; and this cavity, after strewing flowers in it, they stop up by two boards,

boards, fastened angularly to each other, so that the one is on the top of the corpse, whilst the other defends it on the open side; the edge resting on the bottom of the grave. The outer hole is then filled up with earth; and little white flags, or streamers, are stuck in order around. They likewise plant a shrub, bearing a white flower, called *coombang-anoojoor*, and in some places, wild marjoram. The women who attend the funeral make a hideous noise, not much unlike the Irish howl. On the third and seventh day, the relations perform a ceremony at the grave, called *condonee*; and at the end of twelve months, the ceremony of *tegga battoo*, or setting up a few long, elliptical stones, at the head and foot; which being scarce in some parts of the country, bear a considerable price. On this occasion, they kill and feast on a buffalo, and leave the head to decay on the spot, as a token of the honor they have done the deceased, in eating to his memory. The burying places are called *grammat*. They are held in extraordinary reverence, and the least disturbance or violation of the ground, though all traces of the graves be obliterated, is regarded as an unpardonable sacrilege.

In works descriptive of the manners of people little known to the world, the account of their *religion*, usually constitutes an article of the first importance. Mine will labor under the contrary disadvantage. The ancient and genuine religion of the Rejangs, if in fact they ever had any, is scarcely now to be traced; and what principally adds to its obscurity, and the difficulty of getting information on the subject, is, that even those among them who have not been initiated in the principles of Mahometanism, yet regard those who have, as persons advanced a step in knowledge beyond them, and therefore hesitate to own circumstantially, that they remain still unenlightened. Ceremonies are fascinating to mankind, and without comprehending with what views they were instituted, the *profanum vulgus* naturally give them credit for something mysterious and above their capacities; and accordingly pay them a tribute of respect. With Mahometanism, a more extensive field of literature (I speak in comparison) is opened to its converts, and some additional notions of science are conveyed. These help to give it importance; though it must be confessed they are not the most pure tenets

Religion,

K/k

of

of that religion, which have found their way to Sumatra; nor are even the ceremonial parts very scrupulously adhered to. Many who profess to follow it, give themselves not the least concern about its injunctions, or even know what they require. A *Malay* at *Manna* upbraided a *countryman*, with the total ignorance of religion, his nation labored under. "You pay a veneration to the tombs of your ancestors: what foundation have you for supposing that your dead ancestors can lend you assistance?" "It may be true; answered the other; but what foundation have you, for expecting assistance from *Aliab* and *Mahomet*?" Are you not aware, replied the *Malay*, that it is written in a *Book*? have you not heard of the *Koraan*?" The native of *Passumnah*, with conscious inferiority, submitted to the force of this argument.

If by *religion* is meant a public or private form of worship, of any kind; and if prayers, processions, meetings, offerings, images, or priests, are any of them necessary to constitute it, I can pronounce that the *Rajangs* are totally without religion, and cannot, with propriety, be even termed *Pagans*, if that, as I apprehend, conveys the idea of mistaken worship. They neither worship God, devil, nor idol. They are not, however, without superstitious beliefs of many kinds, and have certainly a confused notion, though perhaps derived from their intercourse with other people, of some species of superior beings, who have the power of rendering themselves visible or invisible at pleasure. These they call "*orang aloos*" "fine, or impalpable men," and regard them as possessing the faculty of doing them good or evil; deprecating their wrath, as the sense of present misfortunes, or apprehension of future, prevails in their minds. But when they speak particularly of them, they call them by the appellations of "*malaykal*," and "*jinn*," which are the angels, and evil spirits of the *Arabians*, and the idea may probably have been borrowed, at the same time with the names. These are the powers they also refer to, in an oath. I have heard a *dupatty* say, "my grandfather took an oath that he would not demand the *joojoor* of that woman; and imprecated a curse on any of his descendants that should do it: I never have, nor could I without *sala kapada malaykal*—an offence

fence against the angels." Thus they say also, "*de telong naber, malaykat*," the prophet and angels assisting." This is pure Mahometanism.

The clearest proof that they never entertained an idea of Aheism, or the belief of one supreme power, is, that they have no word in their language to express the person of God, except the "*Allah tallah*" of the Malays, corrupted by them to "*Oola tallo*." Yet when questioned on the subject, they assert their ancestors knowledge of a deity, though their thoughts were never employed about him; but this evidently means no more than that their forefathers, as well as themselves, had heard of the *Allah* of the Mahometans (*Allah orang Islam*).

No name for
the Deity,

They use, both in *Rejang* and *Passummab*, the word "*deway*," to express a superior, invisible class of beings; but each country acknowledges it to be of foreign derivation, and they suppose it *Javanese*. *Raddcen*, of *Madura*, an island close to *Java*, who is well conversant with the religious opinions of most nations, asserted to me that "*deway*" or "*dee-vah*," was an original word of that country, for a superior being, which the interior *Javans* believed in; but respecting whom they used no ceremonies or forms of worship*: that they had some idea of a future life, but not as a state of retribution; conceiving immortality to be the lot of rich, rather than of good men. I recollect that an inhabitant of one of the islands farther eastward, observed to me, with great simplicity, that great men only went to the skies; how should poor men find admittance there? The Sumatrans, where untinctured by Mahometanism, do not appear to have any notion of a future state. Their conception of virtue or vice, extends no farther than to the immediate effect of actions, to the benefit or prejudice of society, and all such as tend not to either of these ends, are, in their estimation, perfectly indifferent.

Idea of invisible beings.

Notwithstanding what is asserted of the originality of the word "*deway*" or "*dewah*," I cannot help remarking its extreme affinity to the Persian word "*deeco*," which signifies "an evil spirit" or "bad ge-

* In the Transactions of the *Entomological Society* I have lately found a History of these *Dewahs* of the *Javans* translated from an original MS. The mythology is childish and incoherent. The Dutch commentator supposes them to have been a race of Men held sacred, forming a species of Hierarchy, like the government of the *Loms* in *Tartary*.

nius," and is called in our translation "*dive*". Perhaps, long antecedent to the introduction of the faith of the *Caliphs* among the eastern people, this word might have found its way, and been naturalized in the islands; or perhaps its progress was in a contrary direction. It has likewise a connexion in sound, with the names used to express a deity, or some degree of superior being, by many other people of this region of the earth. The *Battas*, inhabitants of the northern end of Sumatra, whom I shall describe hereafter, use the word "*daibattab*" or "*daivattab*"; the *Chingalese*, of Ceylon, *dewijoo*; the *Telingas*, of Indostan, *dai woondoo*; the *Bidjoes* of Borneo, *dewattab*; the *Papooas* of New Guinea, *'wat*; and the *Pampanjos*, of the Philippines, *duata*. It bears likewise an affinity (doubtless accidental) to the *Deus* of the Romans.

Veneration for
the manes and
tombs of their
ancestors.

The superstition which has the strongest influence on the minds of the Sumatrans and which approaches the nearest to a species of religion, is that which leads them to venerate, almost to the point of worshipping, the tombs and *manes* of their deceased ancestors (*nennay pooyang*). These they are attached to as strongly as to life itself, and to oblige them to remove from the neighbourhood of their *crammat* (*cimetieres*), is like tearing up a tree by the roots. These, the more genuine country people regard chiefly, when they take a solemn oath, and to these they apostrophize in instances of sudden calamity. Had they the art of making images, or other representations of them, they would be perfect *lares*, *penates*, or household gods. It has been asserted to me, that in very ancient times, the Sumatrans made a practice of burning the bodies of their dead, but I could never find any traces of the custom, or any circumstances that corroborated it.

Metempsychosis.

They have an imperfect notion of a Metempsychosis, but not in any degree systematic, and I doubt its having any original connexion with the doctrines of the *Hindoos*. Popular stories will often prevail, and be generally received, of such a particular man being changed into a tiger, or other beast. They think indeed that tigers in general are actuated with the spirits of departed men, and no consideration will prevail on a countryman to catch or to wound one, but in self defence, or immediately

ately after the act of destroying a friend or relation. They speak of them with a degree of awe, and hesitate to call them by their common name (*reemow*, or *machang*), but rather, with a degree of tenderness, their *nien-nay* (ancestors), or *setuo* (the old people); as really believing them such, or by way of soothing or coaxing them; as our ignorant country folk call the fairies "the good people." When an European procures traps to be set, by the means of persons less superstitious, those have been known to go at night to the place, and practise some forms, in order to persuade the animal, when caught, or when he shall perceive the bait, that it was not laid by them, or with their consent. They talk of a place in the country where the tigers have a court, and maintain a regular form of government, in towns, the houses of which are thatched with women's hair. It happened that in one month, seven or eight people were killed, by these prowling beasts, in Manna district; upon which a report became current, that fifteen hundred of them were come down from Passummah; of which number, four were without understanding (*gecko*), and having separated from the rest, ran about the country occasioning all the mischief that was felt. The Alligators, almost equally destructive, owing to the constant practice of bathing in the rivers, are regarded with nearly the same degree of religious terror. Fear is the father of superstition, by ignorance. These two animals prove the Sumatran's greatest scourge. The mischief the former commit, is incredible, whole villages being often depopulated by them. The people learn to reverence, as supernatural effects, the furious ravages of an enemy they have not resolution to oppose.

In some parts likewise; but chiefly to the southward; they superstitiously believe that certain trees, particularly those of a venerable appearance (as an old *jawee jawee* or banyan tree) are the residence, or rather the material frame of spirits of the woods: an opinion which exactly answers to the idea entertained by the ancients, of the *dryades* and *hamadryades*. At *Bencoonat*, in the *Lampoon* country, there is a long stone, standing on a flat one, supposed by the people to possess extraordinary power

Superstitious
opinions

power or virtue. It is reported to have been once thrown down into the water, and to have raised itself again to its original position; agitating the elements at the same time with a prodigious storm. To approach it without respect, they believe to be the source of misfortune to the offender.

The inland people of that country are said to pay a kind of adoration to the sea, and to make to it an offering of cakes and sweetmeats (*joada*), on their beholding it for the first time, deprecating its power of doing them mischief. This is by no means surprizing, when we consider the natural proneness of unenlightened mankind, to regard with superstitious awe, whatever has the power of injuring them without control, and particularly when it is attended with any circumstances, mysterious and inexplicable to their understandings. The sea possesses all these qualities. Its destructive and irresistible power is often felt, and especially on the coasts of India, where tremendous surfs are constantly breaking on the shore, rising often to their greatest degree of violence, without any apparent external cause. Add to this, the flux and reflux, and perpetual ordinary motion of that element; wonderful even to philosophers who are acquainted with the cause; unaccountable to ignorant men, though long accustomed to the effects; but to those who only once or twice in their lives, have been eye witnesses to the phenomena, supernatural and divine. It must not however be understood, that any thing like a regular worship is paid to the sea, by these people, any more than we should conclude, that people in England worship witches, when they nail a horse-shoe on the threshold, to prevent their approach, or break the bottoms of egg shells, to hinder them from sailing in them. It is with the inhabitants of Lampoon no more than a temporary sentiment of fear and respect, which a little familiarity soon effaces. Many of them, indeed, imagine it endowed with a principle of voluntary motion. They tell a story of an ignorant fellow, who observing with astonishment its continual agitation, carried a vessel of sea water with him, on his return to the country, and poured it into a lake,

in

in full expectation of seeing it perform the same fanciful motions, he had admired it for, in its native bed."

The

* The manners of the natives of the Philippine or Luzon islands correspond in so many striking particulars with those of the inland Sumatrans, and especially where they differ most from the Malays, that I think no doubt can be entertained, if not of a sameness of origin, at least of an intercourse and connexion in former times, which now no longer exists. The following instances are taken from an essay preserved by *Thevenotus*, entitled *Relation des Philippines par un religieux*; traduite d'un manuscrit Espagnol du cabinet de M^{rs}. Dom. Carlo del Pexzo (without date), and from a manuscript communicated to me by Alex. Dalrymple, Esq. "The chief Deity of the *Tagalas* is called *Batbala mei Capal*, and also *Diuata*; and their principal idolatry consists in adoring those of their ancestors, who signalized themselves for courage or abilities; calling them *Humolagar*, i. e. *manes*. They make slaves of people who do not keep silence at the tombs of their ancestors. They have great veneration for the crocodile, which they call *nano*, signifying grandfather, and make offerings to it. Every old tree they look upon as a superior being, and think it a crime to cut it down. They worship also stones, rocks, and points of land, shooting arrows at these last as they pass them. They have priests, who, at their sacrifices, make many contortions and grimaces, as if possessed with a devil. The first man and woman, they say, were produced from a *bamboo*, which burst in the island of *Sumatra*; and they quarrelled about their marriage. The people mark their bodies in various figures, and render them of the color of ashes: have large holes in their ears: blacken and file their teeth, and make an opening which they fill up with gold: they used to write from top to bottom, till the Spaniards taught them to write from left to right: bamboos and palm leaves serve them for paper. They cover their houses with straw, leaves of trees, or bamboos split in two, which serve for tiles. They hire people to sing and weep at their funerals; burn benjamin; bury their dead on the third day in strong coffins; and sometimes kill slaves to accompany their deceased masters."

The latter account is more particular, and appears of modern date.

"These Indians have no custom of perpetuating the names of families; but on the birth of a child, the mothers named it from some accidental circumstance, as *Malivag*, or difficult, because the birth was such; *Malaccas* or strong, because it appeared to be a strong child: and at other times they gave them the first name that occurred, as *Daas*, a road. These names continued until the children were grown up and married, and then the son or daughter gave a surname to their parents. Others, who had no children, invited their relations and acquaintance to an entertainment, when they received another name or appellation, called *pamogai*, founded, by some metaphor, on their first name; as when this was *Bacal*, or iron, the *pamogai* would be *Dimatansan*, or he that cannot be destroyed by time; *Bayani*, or valiant, they surnamed *Dimatansan*, he whom no one dares attack. It was a custom also amongst them to call one another by correlative names, founded on some particular transaction: as if one had given another a sweet *bast*, these called each other *Cayolag*, which is the name of the thing given.

The

The Sumatrans are firmly persuaded that various particular persons, are, what they term "*bctooab*" (sacred, impassive, invulnerable, not liable

The excessive indolence and supineness of this people, is evident from their having no written account of their religion, government, or history. All their knowledge therein was founded on tradition, or handed from father to son in songs, which they repeat in their voyages, feasts, and funerals. In these ballads are related the fabulous genealogy and deeds of their gods and great men. Superior to the rest of their deities, they worshipped one whom the *Tagalas* called *Bathala Meycapal*, which signifies God the Maker. They adored also the sun, moon, and rainbow, and different kinds of animals and birds. They revered a blue bird of the size of a starling, to which also they attributed the name of *Bathala*, and adored the crow, calling it *Meylupa*, or lord of the earth; they held the *caiman*, or alligator, in great reverence, and when they saw him they called him *nono*, or grandfather, praying with great tenderness that he would do them no harm, and to this end, offered him of whatever they had in their boats, throwing it into the water. There was not an old tree to which they did not offer divine worship, especially that called *balele*; and even at this time they have some respect for them. Beside these they had certain idols inherited from their ancestors, which the *Tagalas* called *Anito*, and the *Bisayans*, *Divata*. Some of these were for the mountains and plains, and they asked their leave when they would pass them: others for the corn fields, and to these they recommend them, that they might be fruitful, placing meat and drink in the fields for the use of the *Anitos*. There was one, of the sea, who had care of their fishing and navigation; another of the house, whose favor they implored at the birth of a child, and under whose protection they placed it. They made *Anitos* also of their deceased ancestors, and to these were their first invocations in all difficulties and dangers. They reckoned amongst these beings, all those who were killed by lightning or alligators, or had any disastrous death, and believed that they were carried up to the happy state, by the rainbow, which they call *Balan-gao*. In general they endeavored to attribute this kind of divinity to their fathers, when they died in years, and the old men, vain with this barbarous notion, affected in their sickness a gravity and composure of mind, as they conceived, more than human, because they thought themselves commencing *Anitos*. They were to be interred at places marked out by themselves, that they might be discovered at a distance and worshipped. The Missionaries have had great trouble in demolishing their tombs and idols, but the Indians, inland, still continue the custom of *pasang tabi sa nono*, or asking permission of their dead ancestors, when they enter any wood, mountain or corn field, for hunting or sowing; and if they omit this ceremony, imagine their *nonos* will punish them with bad fortune. They had no temples or places of worship, but the idols were placed in their houses, or some cave, or like place, with a pan of incense burning before them; but they had great numbers of priests and priestesses, which the *Tagalas* called *Catolonan* and the *Bisayans*, *Babaylan*. Their sacrifices had different ceremonies, agreeable to the occasion of making them. If it was in compliment to any of their chiefs, they called it, for greater ostentation, the feast of *Bathala Meycapal*, and they raised an arbor before the house, ornamented with different colored cloths, in which the guests assembled, and the *Catolonan* or priestess ordered a girl of the best appearance among them, to kill the animal, which was brought for this purpose; accompanied with music and dancing. The beast being killed,

liable to accident); and this quality they sometimes extend to things inanimate; as ships and boats. Such an opinion, which we should suppose

was dressed and divided amongst them; with several other dishes, after their use; but this was the most esteemed, and eaten with great reverence and respect. The ceremony concluded with copious libations, and songs. If the sacrifice was made for which person, the priest ordered a new house or arbor to be built at his expence, capable of celebrating it, and removed him thither. They brought the sacrifice near him, which was sometimes a slave, but most commonly some land animal or sea turtle, and having placed him on a mat, with several dishes of meat round him, the priestess dancing about him with little bells, wounded the animal, and anointed the man with its blood; after which they drew it aside, and the priestess muttering certain words, opened it, and examined the entrails with great care: then distorting her features, and making uncommon motions with her feet and hanches, and foaming at the mouth, she pretended for some time to be in an extasy: when she came to herself, she foretold the fate of the sick man. If she prophesied his recovery, they fell to eating, drinking, and singing the history of his ancestors, and the praise of his *Anito*; but when his death was foretold, the priestess soothed the bad news with a recital of the virtues and valor of the sick person, whom, she said, the *Anito* had chosen to be one of themselves, and immediately recommended herself and all the family, that he might remember them in his new state; and from thence forward she obliged his friends to treat and regard him as an *Anito*. The whole ended with eating the most delicious parts of the sacrifice. Those who were present, usually gave some gratuity of gold, cottons, or other things, according to their abilities; which were for the priest or priestess who ministered the sacrifice; so that they were generally well dressed, and wore jewels and other ornaments: but notwithstanding this, at other times they were little repared or esteemed amongst the Indians, who looked on them as drones who lived by the labor of others.

Their notions of the creation of the world, and formation of mankind, had something ridiculously extravagant. They believed that the world at first consisted only of sky and water, and between these two, a *Glede*; which weary with flying about, and finding no place to rest, set the water at variance with the sky, which, in order to keep it in bounds, and that it should not get uppermost, loaded the water with a number of islands, in which the *Glede* might settle and leave them at peace. Mankind, they said, sprung out of a large cane with two joints, that floating about in the water, was at length thrown by the waves against the feet of the *Glede*, as it stood on the shore, which opened it with its bill, and the man came out of one joint, and the woman out of the other. These were soon after married by consent of their God, *Bathala Meycapah*, which caused the first trembling of the earth; and from thence are descended the different nations of the world.

The foregoing description does not belong to the barbarous and savage race of people, living in the mountains, who are of the color and size of the Hottentots of the Cape of Good Hope: like them they have short twisted hair, and daub their bodies all over with grease and ashes: their only clothing is made of the rind of trees, with which they cover their middle; besides some bracelets

usually

pose every man might have an opportunity of bringing to the test of truth, affords a humiliating proof of the weakness and credulity of human nature, and the fallibility of testimony, when a film of prejudice obscures the light of the understanding. I have known two men, whose honesty, good faith, and reasonableness in the general concerns of life were well established, and whose assertions would have weight in transactions of consequence: these men I have heard maintain, with the most deliberate confidence, and an appearance of inward conviction of their own sincerity, that they had more than once, in the course of their wars, attempted to run their weapons into the naked body of their adversary, which they found impenetrable; their points being continually and miraculously turned, without any effort on the part of the *orang be-tooah*: and that hundreds of instances, of the like nature, where the invulnerable man did not possess the smallest natural means of opposition, had come within their observation. An English officer, with more courage and humor, than discretion, exposed one imposture of this kind. A man having boasted in his presence, that he was endowed with this supernatural privilege, the officer took an opportunity of applying to his arm the point of a sword, and drew the blood; to the no little di-

curiously made of rattans; and for marks of distinction they have garlands composed of feathers. Their weapons are bows and arrows, and a large thick knife. In some respects they resemble the savages of North America, for their greatest ambition is to drink out of the skulls of their enemies, after having scalped them. They live mostly on fruits, and roots, in the woods, and when they meet with any game they make a feast, and after tiring themselves with dancing, sleep together in heaps, like brutes, in the open air. They have neither letters, laws, nor other government, than that every family is subject to its head, and their only care is to defend their districts, about which they have frequent and bloody wars. Formerly, as natural lords of the country, they obliged the people who settled in the low lands, to pay them a tribute for the use of the woods and rivers. In different parts of the island they have different names, but the Spaniards in general call them *Negritos del monte*, some of them being as black as the natives of Guinea, particularly in the *Isla de Negras*. It is believed that they were the original inhabitants of the islands, but it is a matter of some difficulty to discover from whence this race, so different in color and customs from all the neighbouring people, could proceed; if it is not allowed that their different aliment, and being continually exposed to the weather, would produce this effect. The more civilized nations before described, whom the Spaniards call the Indians, are a robust, well made people, fair, but inclined to copper color, with flattish noses, black eyes and hair.

version

version of the spectators, and mortification of the pretender to superior gifts, who vowed revenge, and would have taken it, had not means been used to keep him at a distance. But a single detection of *charlatanerie*, is not effectual to destroy a prevalent superstition. These impostors are usually found among the Malays, and not the more simple country people.

No attempts, I have reason to think, have ever been made by missionaries, or others, to convert the inhabitants of the island to Christianity, and I have much doubt, whether the most zealous and able would meet with any permanent success in this pious work. Of the many thousands baptized in the eastern islands by the celebrated *Francis Xavier*, in the sixteenth century, not one of their descendants are now found to retain a ray of the light imparted to them; and probably, as it was novelty only, and not conviction, that induced the original converts to embrace a new faith, the impression lasted no longer than the sentiment which recommended it, and disappeared as rapidly as the itinerant apostle. Portuguese and Christians are confounded, in the Malay language, under the same general name; the former being called "*orang Zierani*," by corruption for "*Nazerani*." This neglect of missions to Sumatra is one cause that the country has been so little known to the civilized world.

No Missions.
ries.

The country of Lampooon and its inhabitants—Language—Government—Wars—Peculiar customs—Religion.

HAVING thus far spoken of the manners and customs of the *Rejangs* more especially, and adverted, as occasion served, to those of the *Passumab* people, who nearly resemble them, I shall now present a cursory view of those circumstances in which the inhabitants of the *Lampooon* country differ from them; though this dissimilitude is not very considerable.

Limits of the
Lampooon
country.

By the *Lampooon* country is understood, a portion of the southern extreme of the island, beginning, on the west coast, at the river of *Padang-goochie*, which divides it from *Passumab*, and extending across as far as *Palembang*, on the north east side, at which last place the settlers are mostly *Javans*. On the south and east sides, it is washed by the sea, having several ports in the straits of *Sunda*, particularly *Keyers* and *Lampooon* bays; and the great river *Tcolang boang* runs through the heart of it, rising from a considerable lake (*ranou*) between the ranges of mountains. That division of *Lampooon* which is included by *Padang-goochie* and a place called *Nassall*, is distinguished by the name of *Briuran*, and from thence southward to Flat-point, by that of *Laout-cawoor*; although *Cawoor*, properly so called, lies in the northern division.

Inhabitants.

The country of *Lampooon* is best inhabited in the central and mountainous parts, where the people live independent, and in some measure secure from the inroads of their eastern neighbours, the *Javans*, who, from about *Palembang* and the straits, frequently attempt to molest them. It is probably within but a very few centuries, that the south-west coast of this country has been the habitation of any considerable number of people; and it has been still less visited by strangers, owing to the unsheltered nature of the sea thereabouts, and want of soundings, in general, which renders the navigation wild and dangerous for country vessels;

vessels; and to the rivers being small and rapid, with shallow bars and almost ever a high surf. If you ask the Lampoon people of these parts, whence they originally came from; they answer, from the hills, and point out an inland place near the great lake, from whence, they say, their forefathers emigrated: and further than this it is impossible to trace. They, of all the Sumatrans, have the strongest resemblance to the Chinese, particularly in the roundness of face, and constructure of the eyes. They are also the fairest people of the island, and the women are the tallest, and esteemed the most handsome.

Their language differs considerably from that of the Rejangs, and the characters they use are peculiar to themselves; as may be observed in the specimens exhibited. Language.

The titles of government are *Panzeran* (from the *Javans*), *Carceoo*, Government. and *Kiddimong* or *Nebeehee*; the latter nearly answering to *dupatty* among the *Rejangs*. The district of *Croce*, near Mount *Poogong*, is governed by five magistrates, called *Pangow-leemo*, and a sixth, superior, called by way of eminence, *Pangow*; but their authority is said to be usurped, and is often disputed. The word, in common, signifies a gladiator or prize-fighter. The *pangeran* of *Sooko*, in the hills, is computed to have four or five thousand dependants, and sometimes, on going a journey, he levies a *tallee*, or eighth part of a dollar, on each family; which shews his authority to be more arbitrary, and probably more strictly feudal, than among the *Rejangs*, where the government is rather patriarchal. This difference has doubtless its source in the wars and invasions to which the former people are exposed.

The *Javenese* banditti, as has been observed, often advance into the country, and commit depredations on the inhabitants, who are not, in general, a match for them. They do not make use of fire arms, though in the northern part of the island they are manufactured. Beside the common weapons of the country, they fight with a long lance, which is carried by three men; the foremost guiding the point, and covering himself Wars.

himself and his companions with a large shield. A compact body, thus armed, would have been a counter part of the *Macedonian* phalanx; but can prove, I should apprehend, of but little use among a people, with whom war is carried on in a desultory manner, and more in the way of ambuscade, than of general engagement, in which alone troops so armed could act with effect.

Inland of *Samanka*, in the Straits of *Sunda*, there is a district, say the *Lampoons*, inhabited by a ferocious people, who are a terror to the neighbouring country. Their mode of atoning for offences against their own community, is by bringing to their doofoon the heads of strangers. The account may be true, but without further authentication such stories are not to be too implicitly credited, on the faith of a people who are fond of the marvellous, and addicted to exaggeration.*

Manners.

The manners of the *Lampoons* are more free, or rather licentious, than those of any other native Sumatrans. An extraordinary liberty of intercourse is allowed between the young people of different sexes, and the loss of female chastity is not a very uncommon consequence. The offence is there, however, thought more lightly of, and instead of punishing the parties, as in *Passumab* and elsewhere, they prudently endeavor to conclude a legal match between them. But if this is not effected, the lady still continues to wear the *insignia* of virginity, the fillet and armrings, and takes her place as such, at festivals. It is not only on these public occasions, that the young men and women have opportunities of forming arrangements, as in most other parts of the island. They frequently associate together at other times; and the former are seen gallantly reclining in the maiden's lap, whispering soft nonsense, whilst she adjusts and perfumes his hair, or does a friendly office, of less delicacy to an European apprehension. At *bimbangs*, the women often put on their dancing dress in the public hall, letting that garment

* Till within a few years the Lampon people believed the inhabitants of the island *Engano* to be all females, who were impregnated by the wind, like the mares in Virgil's georgics. They styled them, in the Malay language, *Ara Saten*, or imps of the devil.

which

which they mean to lay aside, dexterously drop from under, as the other passes over the head; but sometimes, with an air of coquetry, displaying, as if by chance, enough to warm youthful imaginations. Both men and women anoint themselves before company, when they prepare to dance; the women, their necks and arms, and the men their breasts. They also paint each others faces; not, seemingly, with a view of heightening, or imitating the natural charms, but merely as matter of fashion; making fantastic spots with the finger, on the forehead, temples, and cheeks, of white, red, yellow, and other hues. A brass salver (*tallam*) covered with little china cups, containing a variety of paints, is served up for this purpose.

Instances have happened, though rarely, of very disagreeable conclusions to bimbangs here. A party of *reesows* among the young fellows, have been known suddenly to extinguish the lights, for the purpose of robbing the girls, not of their chastity, as might be apprehended, but of the gold and silver ornaments of their persons. An outrage of this nature I imagine could only happen in *Lampoon*, where their vicinity to *Java* affords the culprits easier and surer means of escape, than in the central parts of the island; and here too their companies appear to be more mixed, collected from greater distances, and not composed, as with the *Rejang* people, of a neighbourly assemblage of the old men of a few contiguous doosoons, with their sons and daughters, for the sake of convivial mirth, of celebrating a particular domestic event, and promoting attachments and courtships amongst the young people.

In every doosoon there is appointed a youth, well fitted by nature and education for the office, who acts as master of the ceremonies at their public meetings, arranges the young men and women in their proper places, makes choice of their partners, and regulates all other circumstances of the assembly, except the important œconomy of the festival part or cheer, which comes under the cognizance of one of the elders. Both parts of the entertainment are preceded by long, complimentary speeches, delivered by the respective stewards, who, in return, are answered and complimented

Particular customs.

complimented on their skill, liberality, and other qualities, by some of the best bred amongst the guests. Though the manner of conducting, and the appendages of the *Lampoon* feasts, are superior in style, to the rustic hospitality of some of the northern countries; yet they are esteemed to be much behind these, in the goodness and mode of dressing their food. The *Lampoons* eat almost all kinds of flesh, indiscriminately, and their *goolies* (curries or made dishes) are said, by connoisseurs, to have no flavor. They serve up the rice, divided into portions for each person, contrary to the practice in the other countries; the *tallam* being covered with a handsome, crimson napkin, manufactured for that use. They are wont to entertain strangers with much more profusion, than is met with in the rest of the island. If the guest is of any consequence, they do not hesitate to kill, beside goats and fowls, a buffalo, or several, according to the period of his stay, and the number of his attendants. One man has been known to entertain a person of rank and his suite, for sixteen days, during which time there were not less than an hundred dishes of rice spread each day, containing, some one, some two bamboos. They have dishes here, of a species of china or earthen ware called "*lattoo bencuang*," brought from the eastward; remarkably heavy, and very dear; some of them being valued at forty dollars apiece. The breaking one of them, is a family loss of no small importance.

Reception of
Strangers.

Abundantly more ceremony is used among these people, at interviews with strangers, than takes place in the countries adjacent to them. Not only the chief person of a party travelling, but every one of his attendants, is obliged, upon arriving at a town, to give a formal account of their business, or occasion of coming that way. When the principal man of the doosoon is acquainted by the stranger with the motives of his journey, he repeats his speech at full length, before he gives an answer; and if it is a person of great consequence, the words must pass through two or three mouths, before they are supposed to come with sufficient ceremony to his ears. This in fact has more the air of adding to his own importance and dignity, than to that of the guest; but it is not in Sumatra alone, that respect is manifested by this seeming contradiction.

The

The terms of the *joojoor*, or equivalent for wives, is the same here, Marriages. nearly, as with the *Rojangs*. The creese-head is not essential to the bargain, as among the people of *Passimmab*. The father of the girl never admits of the *pootos tallee kooloo*, or whole sum being paid, and thereby withholds from the husband, in any case, the right of selling his wife, who, in the event of a divorce, returns to her relations. Where the *pootos tallee* is allowed to take place, he has a property in her little differing from that of a slave, as formerly observed. The particular sums which constitute the *joojoor* are less complex here, than at other places. The value of the maiden's golden trinkets is nicely estimated, and her *joojoor* regulated according to that, and the rank of her parents. The *semundo* marriage scarce ever takes place but among poor people, where there is no property on either side, or in the case of a slip in the conduct of the female, when the friends are glad to make up a match in this way, instead of demanding a price for her. Instances have occurred, however, of countrymen of rank affecting a *semundo* marriage, in order to imitate the Malay manners; but it has been looked upon as improper, and liable to create confusion.

The fines and compensation for murder are in every respect the same, as in the countries already described.

The Mahometan religion has made considerable progress amongst the Religion. *Lampoons*, and most of their villages have mosques in them: yet an attachment to the original superstitions of the country, induces them to regard with particular veneration the *crammats*, or burying places of their fathers, which they piously adorn, and cover in from the weather.

Malay governments—Empire of Menangcabow—Extent of the Sultan's ancient and present power—His titles—Literature and Arts amongst the people—Period of conversion to Mahometanism—General acceptance of the word Malay—Constitution of their states—Bencoolen—Indrapour—Anac Soongey—Palembang—Jambec, &c.

Malays.

I SHALL now take a view of the *Malay* governments, as distinguished from those of the more genuine *Sumatrans*, who, by the Malays, are named *orang ooloo*, or countrymen, and sometimes, *orang doo-soon*, from their residing in villages so called.

Empire of Menangcabow.

The principal seat of empire of the Malays, and of the whole island, is *Menangcabow*. This lies near the center, extending partly to the northward, but chiefly to the southward of the equinoctial, about sixty or an hundred miles. Such are the limits that now confine a monarchy, whose jurisdiction formerly comprehended all *Sumatra*, and whose sovereignty was talked of with respect in the furthest parts of the east. The country is, generally speaking, a large plain, bounded by hills, clear of woods, and, comparatively, well cultivated. It has an easy communication with both sides of the island, lying nearer to the western coast, but having the advantage, to the east, of the large rivers, *Racan*, *Indergerree*, *Siak*, *Jambec*, and even *Palembang*, with which it is said to have connexion, by means of a lake, that gives source to the two last, as well as to the river of *Cattown* on the opposite side. Colonies of *Malays* from *Menangcabow*, are settled on several branches of *Jambec* river, or rather those small rivers which run into it, of *Leemoon*, *Batang Assy*, *Pacallang-jambo*, and some others. Here they collect large quantities of gold.

The name of *Menangcabow* is said to be derived from the words "*menang*," to win, and "*carlow*," a buffalo; from a story, which carries a very fabulous air, of a famous engagement on that spot, between
the

the buffalos and tigers; in which the former are reported to have acquired a complete victory. Such is the account the natives give; but they are fond of dealing in fiction, and I am apt to suppose that the etymology has no better foundation than a fanciful resemblance in the sound.*

The actual power and resources of the Sultan, are at this day, scarcely superior to those of a common *raja*; yet he still asserts all his ancient rights and prerogatives; which are not disputed so long as he refrains from attempting to carry them into force. The kings of *Acheen*, *Indrapour*, *Moco Moco*, *Palembang* and *Jambee*, acknowledge their authority to be derived from him, as their lord paramount, and some among them pay him a trifling complimentary tribute; acting, however, entirely independent of him. His character is held in a sacred light, and the obscurity and air of mystery which surround his court, together with the influence of the Mahometan priests, who regard him as the head of their religion, keep up this veneration. In short, his authority not a little resembles that of the sovereign pontiffs in Europe, some years back, founded as it is on superstitious opinion; holding terrors over the weak, and contemned by the strong. He attempts to effect, what arms alone can accomplish, by pompous, dictatorial edicts, which are received with outward demonstration of profound respect, but no further obeyed than may happen to be consistent with the political interests of those princes to whom they are addressed. This empire is looked upon by the Sumatrans to have subsisted from the remotest antiquity; but as they have no annals, records, or other historical documents, it is impossible to make even a guess as to its origin. There cannot be a doubt but that it is extremely ancient, having every internal evidence, and being acknowledged such by every tradition. When the Europeans first made discoveries in these parts, it was in its decline, as appears from the importance and independence, at that time, of the kings of *Acheen*, *Pedeer* and *Pasay*, the

Power of the
Sultan.

* Some map-makers have placed the name of *Manauabo* in the center of the peninsula of *Mylacca*, instead of the island of *Sumatra*.

former of whom holds a grant under the Sultan of *Menangkabow*, of the sea coast, as far southward as *Bencooloo*; though in 1613 his possessions extended no farther than to *Barroos*, and his actual claim did not reach beyond *Padang*. All the early navigators who frequented this island, of whom the most intelligent and inquisitive was certainly the French commodore, *Beautieu*, who arrived in 1620, speak of *Menangkabow*, either directly or indirectly, as a place of the greatest importance; particularly on account of the gold trade carried on, and almost monopolized by its inhabitants, and their supplying the neighbouring countries with creeses, fire arms, and cloth. As they could have no immediate connexion with an inland power, and the princes with whom their commercial concerns lay, would not be forward to set forth the consequence of another state, by a comparison with which their own must suffer, the accounts which navigators give of this empire are obscure and imperfect, and but for the gold which flowed from it towards the sea coasts, it probably would have passed unnoticed in the histories of their voyages. The commodore speaks of the kings of *Acheen*, *Palembang*, and *Indrapour*, as independent sovereigns, but as these avow the delegation of their authority from *Menangkabow*, it only proves that they had, by that period, shaken off their subjection to an empire, then declining from its meridian, and sinking in the gulph of time.*

In

* The following instances have occurred to me, of mention made by writers, at different periods, of the kingdom of *Menangkabow*. Odeardus Barbosa, 1519. Ramusio. "Sumatra, a most large and beautiful island, *Pedir* the principal city; then *Pucem*, *Achem*, and *Campar*. *Menangkabo* in the center, which is the principal fountain of gold—Linschooten, 1579. "At *Menangkabo*, excellent poignards made, called *creeses*; best weapons of all the orient. Islands along the coast of Sumatra, called islands of *Menangkabo*. You must run between the *ilhas d'Ouro* and the land. Put into the island called *ilha d'Ouro, de Menangkabo*, a high and fair land."—Mendez de Pinto, 1558. "Mentions soldiers of *Menangkabo* in an army that invaded *Achem* in 1539. Gold transported from *Menangkabo* to the kingdom of *Campar*, on the waters of *Jambes* and *Broto*"—Lancaster, 1602. " *Menangkabo* lies eight or ten leagues inland of *Priamang*"—Beit, 1613. "A man arrived from *Menangkaboo* at *Ticoo*, and brought news from *Jambes*."—Beautieu, 1622. "To the eastward of *Padang* lies the kingdom of *Manincabo*. The most powerful king of the *aborigines* resides between that place and *Ticoo*, being possessed of the country that produces gold, which is trucked with the inhabitants of *Menangkabo*, for rice, arms, and cloth."—De Barros: published about 1558. "Malacca had the epithet of *aurea* given to it, on account of the

In later days, the influence of the Dutch, whose settlement of *Padang* lies in the neighbourhood, has greatly contributed to the undermining the political consequence of its monarch, by giving countenance and support to his disobedient vassals : who, in their turn, have often experienced the dangerous effects of receiving favours from too powerful an ally. *Rajah Canallee*, who was his viceroy of *Pasamman*, maintained a long war with the *Hollanders*, which was attended with many reverses of fortune.

The titles and epithets assumed by the Sultans, in the preambles to their edicts and letters, are the most extravagantly absurd that it is possible to imagine; surpassing, in wildness and folly, the preternatural attributes of the Persian *genii* and *divs*. Many of them descend to mere childishness; and it is difficult to conceive how any people, so far advanced in civilization, as to be able to write, could possibly display such evidences of barbarism. A specimen of a warrant of recent date, sent to *Toancco Soongey Pagoo*, a high priest residing near *Bencoolen*, is as follows.

His Titles.

the abundance of gold carried thither from *Menancabo* and *Barroos*, countries in *Camatra*—Herbert's travels : printed 1677. "Mediterranean town *Menancabo*, formerly called *Synde Canda*"—Argensola, 1556. "Crises made at *Menancabo*, and cannon cast, many years before the Europeans arrived in the country."—*Vies de Gouverneurs Generaux Hollandois*. "West Coast of Sumatra brought under subjection to the Dutch in 1664, by the fleet of *Pierre de Binter*; from *Sillebar* to *Barroos*. *Padang* settlement established in 1667. The commandant of *Padang* is *Stadhouder* to the Emperor of *Manincabo*. Revolts in the country in the years 1665, 1670, 1680, and 1713." *Diogo de Couto*, 1600. He gives an account of a Portuguese ship wrecked on the coast of Sumatra, near to the country of *Manancabo*, in 1560. Six hundred persons got on shore, among whom were some women, one of whom, *Dona Francisca Sardinha*, was of such remarkable beauty, that the people of the country resolved to carry her off for their king; and they effected it, after a struggle in which sixty of the Europeans lost their lives. At this period there was a great intercourse between *Menancabow* and *Molacca*, many vessels going yearly with gold, to purchase cotton goods and other merchandize. In ancient times the country was so rich in this metal, that several hundred weight (*seis, sete, e mais candiz, de que tres fazem um mouro*) used to be exported in one season. Vol. 3. p. 178.

(THREE

(Three circular seals with
these inscriptions in
Arabic characters.)

(Eldest brother.)
Sultan of Rome.
Key Dummool Allum.
Maharaja Alliff.

(Second brother.)
Sultan of China.
Nour Allum.
Maharaja Dompok.

(Youngest brother.)
Sultan of *Menangcabow.*
Aour Allum.
*Maharaja de Raja.**

Copy of a war-
rant.

“The Sultan of *Menangcabow*, whose residence is at *Paga boycong*; (after pardon asked for presuming to mention his name) who is king of kings, son of *Raja Izounderzulcar-nainny*, and was possessed of *Muncooto*, who was brought from heaven by the prophet *Adam*; master of the third of the wood *maccunmat*, one of whose properties is to enable matter to fly; of the lance ornamented with the beard of *Jangee*, of the palace of the city of *Rome*, whose entertainments and diversions are exhibited in the month of *Dul-hadjee*, and where all *Alims*, *Pakkeechs*, (faquirs) and *Moulahnocarrees*, praise and supplicate God; of the gold of twelve grains, named *coodarat coodaratee*, resembling a man; who receives his taxes in gold by the *lessong* (quasi bushel) measure; whose betel-stand is of gold, set with diamonds; who is possessed of the sword, named *chooree-se-mendong-geree*, which has an hundred and ninety gaps, made in the conflict with the arch-devil, *Se Cattee-naono*, whom it slew; who is master of fresh water in the ocean, to the extent of a day's sailing; possessed of a lance formed of a twig of *ejoo*; of a *calewang* wrapped in an unmade *chinday*; of a *cresce* formed of the soul of steel, which, by a noise, expresses an unwillingness at being sheathed, and shews itself pleased when drawn; of a date coëval with the creation; possessed of a gun brought from heaven
named

* The name of *Aour Allum* is the *daggieg*, and *Maharaja de Raja*, the *galar*, agreeably to the distinction before explained.

named *Soubabanahououatanalla*; of a horse of the race of *Sorimboraknee*, superior to all others; sultan of the burning mountain, and of the mountains *goontang-goontang*, which divide *Palembang* and *Jambee*; who may slay at pleasure, without being guilty of a crime; who is possessed of the elephant named *Settee dewa*; who is vicegerent of heaven; sultan of the golden river; lord of the air and clouds; master of a *balli*, whose pillars are of the shrub *jelattang*; of *gandang*s (drums) made of hollowed branches of the minute shrubs *pooloot* and *seelosooree*; of the *gong* that resounds to the skies; of the buffalo named *Se Binnooang Satee*, whose horns are ten feet asunder; of the unconquered cock, *Sengoonanee*; of the coconut tree, whose amazing height, and being infested with serpents and other noxious reptiles, render it impossible to be climbed; of the flower named *seeree menjerree*, of ambrosial scent; who, when he goes to sleep, wakes not till the *gandang nbat* sounds; one of whose eyes is as the sun, and the other as the moon.—To his subjects declares this his will, &c.”*

Probably

* The following Letter from the sultan of *Manancabow* to the father of the present sultan of *Moro*, and apparently written about fifty years ago, was communicated to me by Alexander Dalrymple, Esq. and though it is in part a repetition, I esteem it too curious to hesitate about inserting it. The style is much more rational than that of the foregoing.

“Praised be Almighty God! Sultan *Gaggar Allum* the great and noble King, whose extensive power reacheth unto the limits of the wide ocean; unto whom God grants whatever he desires, and over whom no evil spirit, nor even Satan himself has any influence; who is invested with an authority to punish evil doers; and has the most tender heart in the support of the innocent; has no malice in his mind, but preserveth the righteous with the greatest reverence, and nourisheth the poor and needy, feeding them daily from his own table. His authority reacheth over the whole universe, and his candor and goodness is known to all men. (Mention made of the three brothers.) The ambassador of God and his prophet Mahomet; the beloved of mankind; and ruler of the island called *Perebo*. At the time God made the heavens, the earth, the sun, the moon, and even before Evil Spirits were created, this sultan *Gaggar Allum* had his residence in the clouds; but when the world was habitable, God gave him a bird called *Hocinet*, that had the gift of speech; this he sent down on earth, to look out for a spot where he might establish an inheritance, and the first place he alighted upon was the fertile island of *Lancapore*, situated between *Palimban* and *Jambee*, and from thence sprang the famous kingdom of *Manancabow*, which will be renowned and mighty until the Judgment Day.

“This *Maba Rajab Doorja* is blessed with a long life, and an uninterrupted course of prosperity, which he will maintain in the name, and through the grace of the holy prophet, to the end that
God’s

Probably no records upon earth, can furnish an example of more unintelligible jargon : yet these attributes are believed to be indisputably

God's divine Will may be fulfilled upon earth. He is endowed with the highest abilities, and the most profound wisdom and circumspection in the governing the many tributary kings and subjects. He is righteous and charitable, and preserveth the honor and glory of his ancestors. His justice and clemency are felt in distant regions, and his name will be revered until the last day. When he openeth his mouth he is full of goodness, and his words are as grateful as rose water to the thirsty. His breath is like the soft wind of the heavens (*Janatecool Ferdoors*), and his lips are the instruments of truth ; sending forth perfumes more delightful than benjamin or myrrh. His nostrils breathe ambergrease and musk ; and his countenance has the lustre of diamonds. He is dreadful in battle, and not to be conquered, his courage and valor being matchless. He, the sultan *Maha Rajah Doorja*, was crowned with a sacred crown from God ; and possesses the wood called *Kamat*, in conjunction with the emperors of *Rome* and *China*. He is the sultan that keeps the cloth called *Sansifah Kallab*, which weaves itself, and adds one thread yearly of fine pearls ; and when that cloth shall be finished, the world will be no more. He also possesses the tree *Negataroona*, and a kind of gold called *Yatta Yatte*, which is so heavy that a small lump will snap the *Datté* wood. This is the sultan that enjoys the sword *Se Mandang Gerey*, which has one hundred and ninety wide notches in the field of battle, and is the weapon that killed the spirit of *Katte Moono* ; the dagger known by the name of *Hangin Cinga* is also his, and will, at his command, fight of itself, with which he has vanquished many nations. He also possesses the lance *Lambing Lamboora*, the blade of which, called *Segar*, was given him by an inhabitant of the sea. He likewise has horses of infinite strength and courage ; and mountains of spontaneous fire. This is the sultan who keeps the flower *Champaka* that is blue, and to be found in no other country but his (being yellow elsewhere). He possesses the shrub *Sera Mangarret*, and the reed *Arwer Priendue*, to which birds of all countries come at the time of their death. He has also drums made of the tree *Silagooree*, and another instrument of the like nature of the wood called *Pooloot-pooloot*, which send their sound through his whole dominions whenever they are beat. He has a *Bechar* house built of the hallowed wood *Yylatong*, and each beam in it, though strong and large, is yet as light as *bamboo*. He also possesses a carpet made of grass, and a lump of gold in the shape of a man, given him by a God of the woods.

" After this salutation, and the information I have given of my greatness and power, which I attribute to the good and holy prophet Mahomet, I am to acquaint you with the commands of the sultan whose presence bringeth death to all who attempt to approach him without permission ; and also those of the sultan of *Indrapore* who has four breasts. This friendly sheet of paper is brought from the two sultans above named, by their bird *Ongas*, unto their son, sultan *Gondam Shab*, to acquaint him with their intention, under this great seal, which is, that they order their son sultan *Gondam Shab* to oblige the English Company to settle in the district called *Biangnoor*, at a place called the " field of sheep," that they may not have occasion to be ashamed at their frequent refusal of our goodness, in permitting them to trade with us and with our subjects ; and that in case he cannot succeed in this affair, we hereby advise him, that the ties of friendship

subsisting

tably true, by the Malays residing at a distance from his immediate dominions, who possess a greater degree of faith than wit; and with this addition, that he dwells in a palace without covering, free from inconvenience.

The seals prefixed to his warrant, beside his own, are those of the Sultan of *Rome*, or *Grand Signior*, (the empire of the *Romans* having been transferred to *Constantinople*) who is looked upon, since the ruin of the *Caliphs*, as the head of the Mahometan religion, and whom he honors with the title of his eldest brother; and of the Sultan of *China*, a kingdom well known throughout the eastern seas, and by the Malays called *N-gree Cheeno*, whom he styles his second brother; modestly regarding himself as the youngest. This gives a picture of the conception these monarchs formed of their relative importance in the world, and shews the extent, if not the accuracy, of their geographical and historical knowledge.

Ceremonies.

The royal salute, is one gun; which is a refinement in ceremony. As no number could be supposed to convey an adequate idea of respect, but must, on the contrary, establish a definite proportion between his dignity, and that of his nobles, or of other princes, the Sultan of *Menangkabow* chuses to leave the measure of his importance indefinite by this policy—and save his gunpowder. It must be observed, that the Malays are in general extremely fond of the parade of firing cannon, which they never neglect on high days, and on the appearance of the new moon; particularly that which marks the commencement of their *peasasse*, or annual fast. Yellow being esteemed a royal color, is said to be constantly, and exclusively, worn by the Sultan and his court. His usual present on sending an embassy (for no Sumatran has an idea of

subsisting between us and our son, are broken; and we direct that he send us an answer immediately, that we may know the result, and take our measures accordingly—for all this island is our own."

It is difficult to determine, whether the preamble, or the purport of the letter, be the more extraordinary.

N n J

making

making a formal address, on any occasion, without a present in hand, be it never so trifling) is a pair or more of white horses; being emblematic of the purity of his character and intentions. The relations of the royal family, and many who have no pretensions to it assume that distinction, are treated, wherever they appear, not only with the most profound respect, but in some parts of the island, independent in other points, with such a degree of superstitious veneration, that the country people submit to be insulted, plundered, and even wounded by them, without making resistance, which they would esteem a dangerous profanation, amounting to sacrilege*.

Literature.

Like the other people of Sumatra, those of Menanggabow are entirely without records or annals: none such, at least, have ever been spoken of in the various negotiations we have had with them. They are expert at writing, in the Arabic character, but their literature amounts to nothing more, than transcripts of the *koraan*, and *cabar* or historic tales, resembling our old romances, but having less ingenuity. Songs, called *pantoen*, before mentioned, they are famous for composing. These spread throughout the island, and though likewise invented in many other parts, are held in the first esteem, as coming from the Muses' most favored seat.

Arts.

The arts in general are carried, among them, to a greater degree of perfection, than by the other natives of Sumatra. The Malays are the sole

* A man of this description, who called himself *yeanderpatooan Siri Hamet Shab*, heir to the empire of *Menanggabow*, in consequence of some differences with the Dutch, came and settled among the English at *Bencoolen* in the year 1687, on his return from a journey as far as *Lampoon*, and being much respected by the country people, he gained the entire confidence of Mr. Bloom, then governor. He subdued some of the neighbouring chiefs who were disaffected to the English, particularly *Raja Moudo of Soengay Lamo*, and also a *Jennang* (lieutenant) from the king of *Bantam*: he coined money, called *petees*; established a market; and wrote a letter to the Company, promising to put them in possession of the trade of the whole island. But shortly afterwards, a discovery was made of his having formed a design to cut off the settlement, and he was in consequence driven from the place. The records mention, at a subsequent period, that the sultan of *Indrapour* was raising troops to oppose him.

fabricators of the gold and silver filagree, which has been particularly described. *Menanggabow* has also been celebrated for its considerable traffick in gold, lying in the midst of the mines where it is chiefly produced. Much cloth is wrought in, and exported from it. In this country they have, from the earliest times, manufactured arms for their own use, and to supply the northern inhabitants of the island, who are the most warlike; and which trade they continue to this day; smelting, forging, and preparing the iron and steel for this purpose. How early they began to cast cannon, and make fire-arms, I cannot take upon me to say, but if they learned this art of the Europeans, which there is reason to doubt, they must have acquired it very suddenly, as the first Portuguese histories mention their using them. Their guns are those pieces called matchlocks (*satinga*), the improvement of springs and flints not being yet adopted by them*; the barrels are well tempered, and of the justest bore, as is evident from the excellence of the aim they take with them. From the great difficulty attending the process of preparing the metal from iron ore, I would have been inclined to think it more probable, notwithstanding the assurances I have received to the contrary, that they procured their steel from the western nations; but besides that I know the small importation of that commodity from Europe at present, can by no means be adequate to their consumption, it is evident that their creeses and other weapons of the sword kind, are made of a species of that metal, entirely different from ours; and there cannot remain a doubt of its being their own manufacture. Powder they make in great quantity, but either from the injudicious proportion of the ingredients in the composition, or the imperfect granulation, it is very defective in strength. Their arms, beside guns, are the *coojoor*, or lance, *roodoos*, *calewang*, *buddil*, *pamandab*, *sewar* and *creese*. These are, for the most part, weapons of a make between that of a scimitar, and a knife; some, as the *roodoos*, which is a kind of short, broad sword, and the *calewang*, being slung at the side, and others stuck in front through a belt that folds several times round the body. The *sewar* is a small instrument

Filagree.

Gold.

Cloth.

Fire-arms.

Gunpowder.

Side-arms.

* Firelocks they call *snappan*, from the Dutch, who perhaps were the first who used them in India.

Creese.

of the filetto kind, for assassination chiefly. The *creese* is a species of dagger, of a particular construction, worn by all descriptions of people. The blade is fourteen inches in length, of steel tempered in such a manner, as to have an uncommon degree of hardness. It is not smooth or polished, like the blades of our weapons, but by a singular process, made to appear like a composition, in which veins of a different metal seem to be visible. It is formed, not straight like a sword, nor uniformly curved, but waving in and out, as we see depicted the flaming swords that guarded the gates of Paradise. This probably renders a wound given with it the more fatal. The head or haft is commonly of ivory, or fine grained wood,* ornamented with gold, or a composition of that and Japan copper, called *sooasso*, polished, and curiously carved into a figure that bears some resemblance to the Egyptian Isis; having, like that symbolic deity, the beak of a bird, with the arms of a human creature. The sheath is also made of some beautiful species of wood, hollowed out; with neat folds of split rattan, stained red, round the lower part. The value of a creese is enhanced in proportion to the number of persons it has slain. One that has been the instrument of much bloodshed, is regarded with a degree of veneration as something sacred. The horror or enthusiasm that the contemplation of such actions inspires, is transferred to the instrument; which accordingly acquires sanctity, from the principle that leads ignorant men to reverence whatever possesses the power of effecting mischief. The abominable custom of poisoning weapons, though much talked of, (*begofo*, it is termed) is rarely, I believe, if ever, put in practice by the Sumatrans in modern times; but it may have been prevalent formerly.

Other imple-
ments of war.
fare.

Ranjows are sharp pointed stakes of *bamboo*, of different lengths, stuck into the ground, in order to penetrate the naked feet, or body, of an enemy. These are made use of in cases of flight, to annoy and retard the pursuers, and planted in the path-ways, or among the long grass, by the vanquished party, as they run. They are also disposed in the approaches to fortified doosoons. In time of war, they always form part

* In some places they employ black coral, and also the tooth of the Manatee (*Dooyong* or *Sappes-
hout*.)

of the military store of each combatant; and *reefers*, or lawless vagabonds, never fail to carry a supply about them at all seasons, to frustrate attempts of apprehending them for their crimes.

The people of *Menangkabow* are said to go frequently to war, on horseback, but I shall not venture to give their force the name of cavalry, as I doubt much its coming, in any degree, within that description. The chiefs probably may avail themselves of the service of this useful animal, from motives of indolence or state; or possibly, in marches, for the sake of expedition, they may employ horses for the troops; as they are in great plenty in that country. The natives, any more than the Europeans, never shoe them; nor is it necessary where there are no hard roads. The breed is small, but well made, spirited, and vigorous. Their wars, in general, are carried on rather in the way of ambuscade, and surprize of straggling parties, than open combat. When the latter does take place, they are careful to make it a long shot; and the firing is quite irregular. The soldiers have no pay, but the plunder is thrown into a common fund, and divided. Whatever might formerly have been the degree of their prowess, they are not now much celebrated for it; yet the Dutch, at *Padang*, have often found them troublesome, from their numbers, and been obliged to secure themselves within their walls, which the others have besieged. Between the *Menangkabow* people, those of *Rou* (called in the old writings *Aru*), and the *Achenese*, wars used to be perpetual; till within these twenty years, that our authority has been established at the settlement of *Natal*, and serves as a check to them. It was impossible to walk a few miles into the country, without meeting the remains of several breastworks, (*epoboar*),* thrown up for defence, and some of them very substantial. Our factory there, was first raised upon one of these country fortifications. They carried on their campaigns very deliberately; making a practice of commencing a truce at sunset, when they were no longer under apprehension from each other. They sometimes agreed that hostilities should take place, only between such and such hours of the day. The English resident, Mr. Carter, used frequently to be chosen their umpire, and upon these occa-

Horses.

Mode of carrying on war.

* A fortified village the Malays call *cota* or *cota*, which is used in the same sense throughout *Indostan*, and as far as the *Bostan* hills.

fions,

sions, fixed in the ground his golden headed cane, on the spot where the deputies should meet, and propose terms of accommodation; till at length the parties, weary of their fruitless contests, agreed to place themselves respectively, under the dependance and protection of the Company. This must not be understood of the kingdoms of *Menangcabow* and *Acheen*, but of the rest of these nations in the vicinity of *Natal*.

Religion.

The people of *Menangcabow* are all Mahometans, and in that respect distinguished from the other inland inhabitants of the island. This country is looked upon as the supreme seat of that religion; and next to a voyage to *Mecca*, which some Sumatrans have undertaken, to have been at *Menangcabow*, stamps a man learned and of superior sanctity. The chief *imauns*, *moulanas*, *cattibs*, and *pandittas*, either proceed from thence, or visit it, and bring away a diploma, or certificate of degree, from the sultan or his ministers. How it has happened that the most ancient, and the most central kingdom in the island, should have become the most perfectly Mahometan, is a point difficult to account for; unless we suppose that the circumstance of its importance, and the richness of its gold trade, naturally drew thither its pious converters, from temporal as well as spiritual motives. In attempting to ascertain the period of this conversion of the Sumatrans, much accuracy cannot be expected: the natives are ignorant on the subject, and we can only approximate to the truth, by comparing the authorities of different old writers. *John de Barros*, a Portuguese historian of great information, says, that according to the tradition of the inhabitants, the city of *Malacca* was founded about two hundred and fifty years before the arrival of his countrymen in that part of India, or about the year 1260, by a Javan of the name of *Paramisora* and his son *Xachem Darsa*, and that in the reigns of their successors the people began by degrees to be converted to Mahometanism, by *Persian* and *Guzerat* merchants who resorted thither; so that about an hundred and fifty years before the date of his writing, or in the beginning of the fifteenth century, that faith had spread considerably, and extended itself to the neighbouring islands. *Diego do Couto*, another celebrated historian, who prosecuted his inquiries

Period of conversion to Mahometanism.

ries in India, differs from the former in relating the circumstances of the foundation of *Malacca*, whose first prince he calls *Raja Sabu*, and says that in the reign of his second son *Casemo*, an Arabian priest arrived, and first preached the doctrine of the Caliphs, converting this king thereto, and giving him the name of *Xa Mahamed*, in the year 1384. *Corneille le Brun* was informed by the king of *Bantam*, in 1706, that the people of *Java* were made converts to that sect, about three hundred years before. From these several sources of information, which are perfectly distinct from each other, we may justly draw this conclusion, that Mahometanism, which sprang up in Arabia in the seventh century, had made no progress on *Sumatra* before the year 1400, and that the period of its introduction, considering the vicinity to *Malacca*, could not be much later. *Marco Paulo*, the Venetian traveller, who, notwithstanding all the inaccuracies of his work, was doubtless in most of the countries which he describes, and certainly visited *Sumatra* or *Java*, or both, says, that those of the people who lived near the sea shore, when he was on *Java minor*, about 1268, were addicted to the Mahometan law, which they had learned from the Saracen merchants. This throws the period of conversion back, upwards of an hundred years; but I am scrupulous of insisting on his authority.* *Francis Xavier*, the celebrated

* To trace the course of *Marco Paulo's* travels, is wandering in a very obscure path, but not altogether destitute of glimmering light. The following abstract will enable the reader to form a judgment of his much disputed authenticity. "From *Petan* you go to the kingdom of *Meletur*, where are many spices, and a peculiar language. Steering to the southward of *Petan*, thirty-three leagues, you arrive at the island of *Java minor*, (evidently *Sumatra*) in circuit about six hundred and fifty leagues. It is divided into eight kingdoms, and has a proper tongue. It stretches so far to the southward, that the north pole is invisible. I, *Marco Paulo*, was there, and visited six of the eight kingdoms; namely, *Fulech*, *Basman*, *Samara*, *Dragolam*, *Lambri*, and *Fansur*. Those of the people of *Fulech* who inhabit the mountains, are without law, and live brutally, eating the flesh of all sorts of beasts indiscriminately, and even human flesh; those who live near the borders of the sea, are Mahometans, converted by Saracen merchants. In *Basman* (qu. *Passumman*?) they have a peculiar language. Here we find elephants and unicorns (rhinoceros) with hides like buffaloes, feet like elephants, heads like wild boars, and a single horn on the snout; many monkeys also, resembling the human figure, the skins of which are stuffed by the natives, deprived of the hair, and sold to strangers for a diminutive race of men. I was five months in *Samara*, waiting for the season. The inhabitants are savage, cruel, and addicted to eating human flesh. They

lebrated Jesuit Missionary, mentions, that when he was at *Amboina*, so late as 1546, the people were then beginning to learn to write from the Arabians: but that island lies very far to the eastward, and being of less considerable account in that age, than subsequent transactions have rendered it, the zeal and avarice of those religious adventurers did not happen to be earlier attracted thither.

The inhabitants of *Menangkabow* did not only change their religion, or rather adopt one where there was none before, but an entire alteration was likewise wrought in their language, laws, customs, and manners. This has indisputably been effected, by the settling among them of *Malays* from the peninsula, with whom the former correspond, at this day, in every point of resemblance; insomuch that throughout the island, a *Menangkabow* man, and a *Malay*, are nearly synonymous terms; including in the limits of that kingdom, the sea coast of *Atay-angin*,* whence they more immediately emigrate to the southern parts.

They have no wheat, but use rice for bread. They are apparently without vines, and extract their liquor from a certain tree, in which they make an incision; the juice as it distils, being received in a vessel. India nuts are likewise found here. In the kingdom of *Dragoia* (possibly that called *An-drageri*, and which in later times has been corrupted to *Draguin*), the people are savage idolaters, and speak a language of their own. When any of them are sick or infirm, and their magicians tell them they cannot recover, it is the practice for their friends to kill them by suffocation, and then to eat their bodies, (which they justify by a curious argument). They also kill, and eat such strangers caught amongst them, as cannot pay a ransom. In *Lambri* (a name mentioned by *Barras*, and other Portuguese historians) grows much spice, and certain plants by them called *Byrco*, which, after transplanting, they let grow for three years, and then pluck them up by the roots. The inhabitants of the mountainous parts have tails a palm long. Unicorns, and other wild beasts abound here. In *Farsur* (perhaps *Campar*) grows most rare and exquisite camphire, esteemed equal in value to gold. The inhabitants eat rice, and draw their liquor from trees. Here are seen trees with a soft bark, under which is found a white, mealy substance that is prepared into excellent food. I have eaten of it many times with much satisfaction. (sago). Fifty leagues from *Java minor*, lie the islands of *Necuran* and *Angania*, and from the latter to the great island of *Seylan*, (*Ceylon*) is three hundred and forty leagues. Italian Edit. of 1601, and French of 1556.

* *Atay-angin* signifies windward; but the part of Sumatra, so called, extending from *Natal* to *Priaman*, does not, I should apprehend, take its name from its situation, but from the people, who probably settled there in considerable numbers from those eastern countries which lie to windward (with regard to the North east monsoon) of the peninsula of *Malayo*, and which are thence termed *Atay-angin*, as those on the western side of the peninsula, are termed *Debou-angin*.

In fact

In fact the word "*Malay*", all over the east, no longer denotes an inhabitant of *Malayo*, strictly, nor one claiming his descent from thence; but a person whose language and religion are the same with theirs. Thus every black *Christian* is called, in India, a *Portuguese*, though his veins boast not a drop of European blood. The entire conformity of those people with the real *Malayans* would induce us to think, on a superficial view, that they are, altogether, no other than a colony from the peninsula; or that an army from thence conquered that part of the island, and extirpated the ancient inhabitants; to which opinion some have added a conjecture, founded however on no history or tradition, that the first sultan was a descendant of the *Caliphs*, and settling in Sumatra, acquired extensive authority, as some others of that description, denominated *Xeriffs*, have done to the eastward. But to these hypotheses, there are strong objections. The idea entertained by the people, and strengthened by the glimmering lights that the old writers afford us, bespeaks an antiquity to this empire that stretches far beyond the probable æra of the establishment of Mahometanism in the island. This antiquity is proved by the extensive and acknowledged jurisdiction of *Menangkabow*, at a period so early, that when the Europeans first visited Sumatra, about the year 1500, it was then in the wane. The superstitious veneration for that ancient monarchy extends itself, not only where Mahometanism has made a progress, but among the *Battas*, and other people not tinctured with that faith; which would not be likely to attend the government of a foreign intruder, who introduced a religion which they have refused to accept. So memorable an event would certainly have been long preserved by regular tradition, and some traces of it would have been discoverable, even at this time. The sultan, in the list of his titles, would not fail, any more than the *Xeriffs* in the east, to boast of this sacred extraction from the royal prophet, which he does not at all allude to. The most intelligent Indians whom I have consulted on this head, among whom was *Raddeen*, before mentioned, who as a prince himself, was conversant in these topics, positively asserted, that *Menangkabow* is an original *Sumatran* empire, antecedent to the introduction of the Arabian faith; instructed, but in no shape conquered,

General acceptance of the word "*Malay*."

Opinion that *Menangkabow* is a colony from *Malayo*.

Objections to that opinion.

by people from *Malacca*. It does not seem probable, or consistent with the general course of Malay colonization, that they should have subdued an inland country; being found, in every island whither they have had access, settled uniformly on the sea coasts only; to which they are naturally confined by their invariable attachment to trade and piracy.

Causes of the
progress of
Mahometan-
ism among the
Sumatrans.

Perhaps it is less surprizing that this one kingdom should have been compleatly converted to the Mahometan religion, than that so many districts of the island, should remain, to this day, without any religion at all. It is observable, that a person of this latter description, coming to reside among the Malays, soon assimilates to them in manners, and conforms to their religious practices. The love of novelty; the vanity of learning; the fascination of ceremony; the contagion of example; veneration for what appears above his immediate comprehension; and the innate activity of man's intellectual faculties, which, spurred by curiosity, prompts him to the acquisition of knowledge, whether true or false—all conspire to make him embrace a system of belief, and scheme of instruction, in which there is nothing that militates against the prejudices he has already imbibed, but is rather congenial with them. He relinquishes no favorite ancient worship to adopt a new; and is manifestly a gainer by the exchange, when he barter, for a paradise and eternal pleasures, so small a consideration as the flesh of his foreskin.

Kingdom of
Menangkabow
divided into
different sove-
reignities.

By late accounts it appears that the kingdom of *Menangkabow*, even in its limited state, is rent into various sovereignties. Two Rajas, of *Soorooaso*, and *Soongey Tarap*, claim a share in the dominion, and in that quality sent each a deputation to the English chief at *Padang*, after the capture of that place in 1781, congratulating him on the success of our arms. *Passamman*, a populous country, and rich in gold, coffee, and camphire, which immediately borders on *Menangkabow*, to the northward, now disclaims all manner of dependance on it. This is governed by two rajas, of *Sablooan*, and *Canalke*, who boast an origin of high antiquity. One of them preserves, as his *pesakka* (relic), the bark of a tree, in which his ancestor was nursed in the woods, before the

Passamman people had reached their present *polished* state. The other, to be on a level with him, boasts possession of the beard of a reverend predecessor, which was so bushy that a large bird had made its nest in it. His son, on the decease of the old man, cut it off, and it is said to be carefully preserved to this day.

The Malay governments, which are founded on principles more nearly feudal, than others on the island, consist of a *Raja** or prince, who mostly assumes the title of *Sultan*, introduced by the Arabians; under whom are a certain number of *Dattoos*, chosen from among the body of *orang kayas*, or men of rank; who have usually subordinate to them, a considerable train of immediate dependants or vassals. From the *dattoos*, the sultan appoints the officers of state; as the *shabandar*, who regulates the customs of the port; the *tamongoong*, or commander in the wars; the *bandara*, or administrator of justice, and others; differing in number and authority, according to the situation, and importance of the kingdom. There is likewise a class of officers called *oolooballang*; which word is usually translated "champion," from their fighting singly, when required; in the cause of the prince or noble who maintains them; but they may be described, more properly, as *assassins*, who like the originals of that name, (in the government of a prince of *Asia minor*, called the "old man of the mountain, cotemporary with Richard the first of England) are dispatched by a weak, but arbitrary and blood thirsty monarch, to execute by surprize and stealth, his commissions of death: removing obnoxious persons, whom he dares not attack openly. In common they form the body guard of their masters, who do not every where employ them in these secret services.

Malay govern-
ment in gene-
ral.

The title of *Dattoo* is, on Sumatra, peculiar to the Malay governments, and wherever it is in use, the people may be distinguished as such. It has not however, proceeded from *Malacca*, but from *Menangkabow*. *Bencoolen* (*Benculoo*), near which the English Presidency of Fort Marlborough is situated, and where Fort York formerly stood, is a Malay town, go-

Title of dattoo.

Bencoolen.

**Raja* was a title amongst the natives from the earliest times. It prevails also in *Indo-China*, but whether adopted from thence by the more Eastern people, is uncertain.

governed by four *dattoos*, under the protection, or dominion of the *pangerans*,* of *Soongey-lamo*, and *Soongey-etam*, who each have a principal sway being in the hands of him, of the two, who has most ability. They are constant rivals, though upon familiar terms with each other, and are only restrained from open war, by the influence of the English. These, properly, are not *Malay*, but native princes.

The settlers on the rivers of *Leemoon*, *Batang Affy*, and *Ibo*, who are colonists from *Menangkabow*, established in on account of the gold trade, are governed, each, by four *dattoos*, one of whom, who, though not immediately nominated by the sultan, is confirmed by, and pay tribute to him. The *Leemoon dattoos*, who is most southerly, receive also the investiture, with title, (the *daytar* (turban) from the sultan of *Palembang*, in consequence of a political proceeding, and adopted by these merchants, for the sake of influence it may be productive of, in their trade with that place. I am not certain whether the title of "*Rattoo*", which is of considerable use, be *Malay* or not; but incline to think, notwithstanding the name, in found to "*dattoo*", that it is an original *ooloo* or country word.

Indrapour.

Indrapour was once the seat of a monarchy of some considerable extent. Its antiquity appears from an historical account of the sultan of *Bantam*, to *Cornuille le Brun*; in which it is mentioned that the son of the Arabian prince who first converted the *Javan* to *metanism*, about the year 1400, having got himself declared sultan of *Bantam*, under the title of *pangeran*, married the daughter of the *raja* of *Indrapoura*, and had, as her portion, the country of *Indrapour*, *bares*, a people of *Banca-boulou*. This was probably the first settlement, which the *Javan* monarchs long availed themselves of, since, the kingdom of *Indrapour* has dwindled into obscurity, and its ruins has sprung that of *Anac-soongey*; extending, on the river of

Anac-soongey.

* A title introduced from *Java*, by the sultans of *Bantam*.

Restta river to that of *Oori*; the present capital of which, if such a place deserve the appellation, is *Moco Moco*.* The sultan of *Bantam*'s dominion is said to have extended from the southward, as far as *Oori*, and before that, to *Restta* or *Ayer etam*, between *Ippoo* and *Moco Moco*; the last space was ceded by the sultan of *Bantam* to the raja of *Indrapour*, in satisfaction for the murder of a prince. A small tax was laid on the *Anac-foongey* people, on account of this murder, by the latter, now paid to the sultan of *Moco Moco*. It is a *soocoo* (fourth of a dollar), a bamboo of rice, and a fowl, from each village, yearly. The government of *Anac-foongey* is *Malay*, but great part of the country dependent on it is inhabited by the original *doosoon* people. The *proatteens* (chiefs) are obliged to attend the *sultan* and carry a contribution or tax; but his authority is very much limited. The next in rank to the *sultan* are called *Mantree*, which some apprehend to be a corruption of the word *Mandarin*, a title of distinction amongst the Chinese.† The name of the present monarch, is, *Passjeeer*

Sultan *Guilemot* was the first monarch of this new kingdom of *Anac Soongey*, and established himself at *Mandoota*, by the assistance of the English, in 1695. A revolution had happened in *Indrapour* which the old sultan, who had protected the English at their first settling, was driven from his kingdom, by the intrigues of the Dutch. This induced the former to support *Guilemot*, who was at variance with the successor, as were also two other chiefs, named *Raja Addil*, and *Iacoota*. In 1698 the old sultan of *Indrapour* returned to his throne, but left *Guilemot* in possession at *Mandoota*. Many years after, *Guilemot* was removed, and *Gondam Shah*, the father of the present sultan of *Moco Moco*, set up in his room. The space of time occupied by these reigns is very extraordinary, especially if we consider that the first sultan must have been dead before his estate in 1695; that the second succeeded him before his decease; and that the third is now living. The fact is sufficiently corroborated by this circumstance, that the son of sultan *Guilemot*, called sultan *Awai Laddien*, is still living, at *Tappanooly*, and supposed to be not less than 60 years of age. He was a state prisoner at *Madras* in the government of Mr. *Majse*.

At the back of *Indrapour* and *Anac Soongey* lie the countries of *Serampayr* and *Corinchia*, where the *Malay* manners or religion have not made the smallest progress. The people are indolent and laborious, but uncivilized, and feed coarsely. From the latter abundance of horses are procured.

The same title prevails at *Malacca*, and from thence, it may be presumed, it was introduced into *Soongey*.

Barat

barat Shab Moallam Shab. The presumptive heir is, in all Malay states, called *Raja Mocdo*.

Palembang.

Palembang, as has already been observed, is peopled mostly by *Javans*, in consequence of that part being formerly under the jurisdiction of the *Bantam* empire, whence its sovereigns were appointed. It is now under the immediate protection of the Dutch government at *Batavia*, who have a chief and factory there, and procure from it pepper and tin. It proves likewise an useful mart to them, for vending opium and other commodities from the West of India. Its river, which takes its rise in the district of *Moossee*,* near the West coast, and within a day or two's journey of that of *Bencoolen*, is the most advantageous for navigation of any in the island. High up, on its banks, the pepper is cultivated, and purchased of the natives at an extraordinary cheap rate, as I am informed, by an agent of the king or Dutch company, who resides there. The inhabitants of *Passumab* are mostly supplied with opium, salt and piece goods, from *Palembang*. The king's agent (for trade in these parts is usually monopolized by the sovereign power) comes up the river with large boats, which are towed against the stream. In this manner the goods are conveyed to a place called *Mooarro Moolang*; from whence they are transported, on men's backs, to that country. The voyage by the river is said to take up fourteen days; but the journey from *Mooarro Moolang*, where they disembark, to *Passumab*, is performed in one. Their returns are mostly in a species of twine called *poolay*; silk in its roughest state; and elephants teeth. The tin, (which the Malays call *timar*, and some nations, *calin*) though exported from *Palembang*, is dug

* Mr. Charles Miller, in his account of a journey made into this part of the country, mentions that after having crossed the range of hills which form the boundary of the Company's district, he came to a doosoon called *Calosbar*, situated on the banks of the river *Moossee*, (or *Palembang*) which is there pretty broad. Here he was shewn samples of sulphur, which is collected in great quantities, and carried to *Palembang* for sale. Tobacco, and *poolay* twine are likewise sent thither. Cassia is produced there, of which there are large woods. The country thereabout is level, the soil black and good, and the air temperate.

up in the island of *Banca*, which covers the mouth of the river, and constitutes a trade of considerable importance.*

The idea which has been given by a celebrated writer of the immense riches accumulated by the king of *Palembang*, I had been used to look upon as wanting foundation in fact, both from the political improbability of the circumstance, considering his state of dependance and from my not having ever heard the natives talk of his wealth, the fame of which might be supposed to reach our connexions in the inland country, did it really exist. Yet I have since heard it observed by well informed persons, who were long conversant in the trade of that place, that the influx of *silver* there, without which *tin* cannot be purchased, is prodigious, and that there is no apparent channel through which it might be conjectured to flow back; the Dutch themselves being obliged to pay a large proportion of the value, in dollars, for all the cargoes they receive. This would prove that the country must be rich, if not the king, who appears to have no exclusive property in the produce of the mines; and yet the effect of these riches is not to be perceived. A difficulty, in a point of a similar nature, presents itself on the west coast of the island, where thirty or forty thousand dollars are annually sent into the country by the English for pepper; little or none of which ever visibly returns, (the profits of the private trade of the residents being always remitted by bills) and yet both chiefs and people are universally poor. China is supposed, with reason, to be the gulph which, sooner or later, swallows up all the silver of India, and of America also; but in the instances before us, it is hard to trace the subsidiary streams.

The late king of *Palembang* left the succession of his dominions, by lot, to a younger son, whom the eldest, after his father's death, obliged to

* The island of *Junkcelon*, on the Malayan coast, likewise produces abundance of tin. *Reeo*, a port of great commerce in the island of *Bintang*, and which is now the medium of communication with China, is the mart to which this commodity is mostly carried. A number of European vessels, Malay praws, and China junks, annually resort thither, both on account of the goodness of the harbour, which is a salt water creek, and of its being a free port.

relinquish